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Summer Directory Number

CHURCH MANAGEMENT

In This Issue

Review of Religion: 1952-53
Nine Full Length Special Day Sermons
Rural Church Study Course
Recommended Music for Organ and Choir
Religion in the British Isles
The Neurotic Minister: A Type Study
Entering a New Parish: Devotional Studies
Handbook of Dedications
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Vital Statistics — Book Reviews — Protestant Trade Directory — Ministerial Oddities

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VOLUME XXIX
NUMBER TEN
JULY, 1953

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Wichita, Kan.	**150,000**	**176,000**
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Selected Short Sermons

by Earl Riney

Gentleness and patience are important Christian virtues.

* * *

It would be unnatural if radical changes left no hurt in us.

* * *

Good manners and sound morals go together.

* * *

A mob can destroy itself.

* * *

Good has the power to overcome evil.

* * *

Whatever you are today you owe to the way you have reacted to everything that has happened to you in the past.

* * *

Intelligence is the first requisite of a pleasing personality.

* * *

Don't let the habit of failure destroy your self-confidence.

* * *

As soon as a youth touches narcotics, he is in touch with the underworld.

* * *

The Church will never be better than its individual members.

* * *

Honor, love, fearlessness, and reverence for authority—these are the factors of sound Christian fellowship.

* * *

There is no normal person in the world entirely devoid of ability.

* * *

In living as in touring, it is well to know what route to follow before setting out.

* * *

There are enough disagreeable people without you being one.

* * *

Our highways need not be dieways.

* * *

One authority says the American people spend three times as much for liquor as for education.

* * *

Neglect can destroy a business, a marriage, a friendship, or a soul.

* * *

The prospect of a damaged conscience is the only thing that should terrify a man of good sense and sound morals.

* * *

People will forgive you for being dull if you don't overdo it and become a bore.

* * *

If you wish people to love you don't be a "sucker."

* * *

Promptness is a virtue.

The letter THAT BUILT *a foundation*

On the 8th of May, 1953, the David C. Cook Foundation was notified that it had been designated sole owner of the David C. Cook Publishing Company. The transfer of all Cook company stock to this non-profit organization for Christian education is a monument to the purpose of the former owners ...and an event of major importance to every Christian teacher.

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I want to share with you
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of the Laboratory for Christian Education and other Foundation Projects.

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Other projects now under consideration include:
a nationwide drive, through special radio programs, magazines and letters,
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the progressive objectives of our company.

Yours in Christian Fellowship,

David C. Cook III

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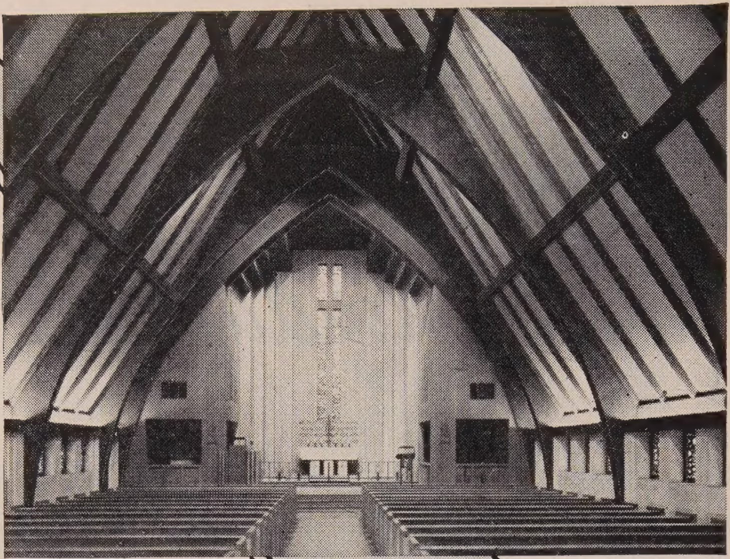

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Ministerial Oddities

Collected by Thomas H. Warner

Hymnic

In January, 1946 a broadcasting station, at its morning devotional period, put on the hymn, "Now the Day Is Over." At another morning period the hymn used was, "Saviour, Breathe an Evening Blessing." On a third morning in the same week the hymn was, "Asleep in Jesus."

* * *

At a Mother's Day service in Ashland, Ohio, the opening hymn was, "This Is My Father's World."

* * *

At the final session of the American Peace Centenary Committee, held at Mackinac Island, the hotel orchestra, in the absence of instructions, played "The Battle Hymn of the Republic," "Marching Through Georgia," and "Dixie." The selections were well played, but were distinctly discordant to the dominant note of the conference, which was peace. But the delegates took it with smiles.

* * *

At a parish church in England during the war, the congregation had listened to an address by the rural dean, and were singing with much fervor a hymn which contained the words, "consuming flames of sin," when the back of the dean's surplice caught fire from a candle. He was not aware of it as he had slipped the surplice over an overcoat to keep warm in the heatless edifice. He was startled when the vicar rushed at him and slapped at him vigorously.

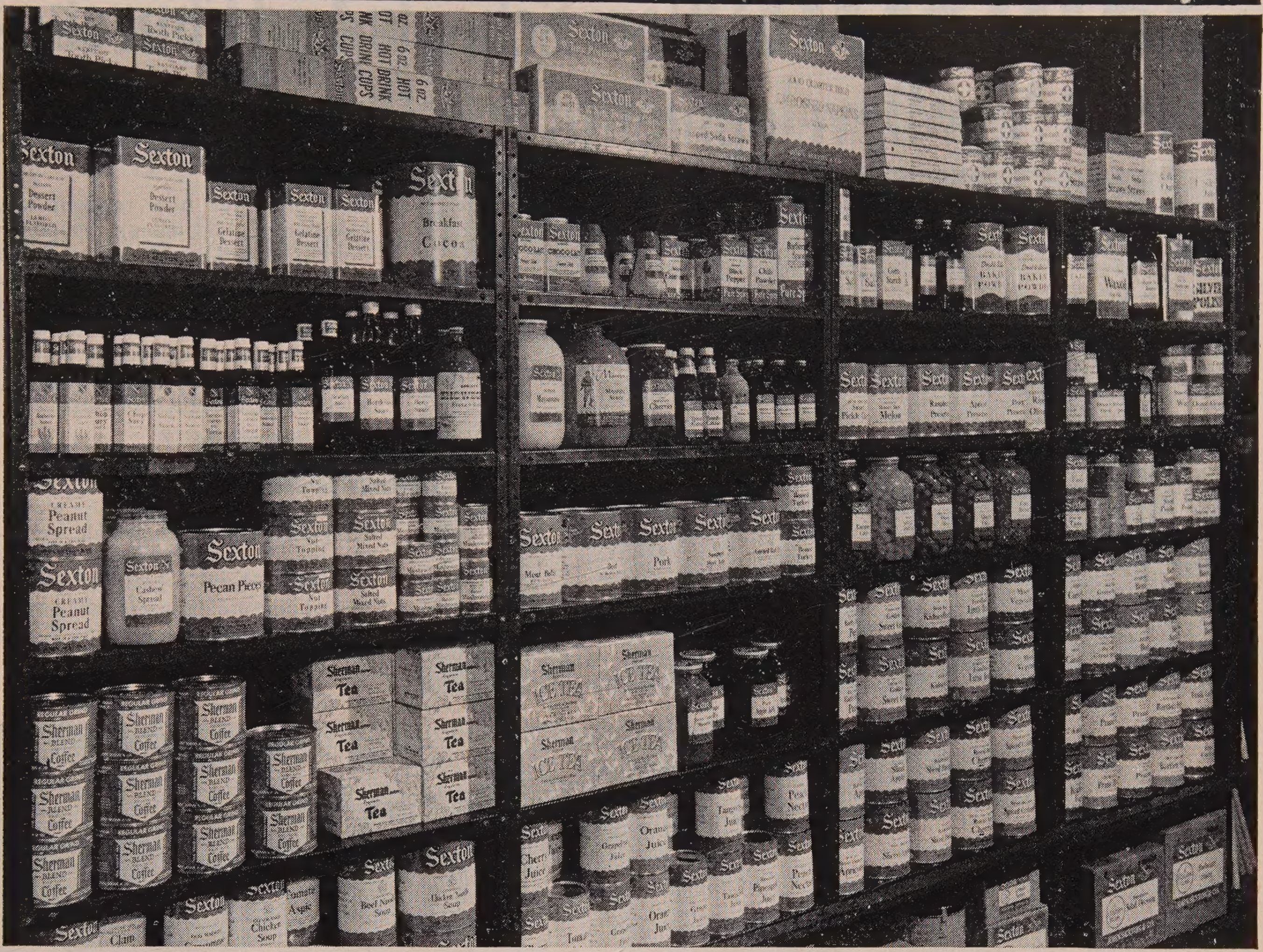
The dean escaped with nothing more serious than damage to the surplice and overcoat. This he lamented because of the fact that owing to rationing clothing was hard to replace.

* * *

A Problem

In 1947, the vicar of Crowle, England, the parish council and the villagers awaited for an ecclesiastical legal ruling as to who owned 52,000 daffodils blossoming in the parish church-yard. The parish council had decided that the church-yard belonged to the parish and not to the Church of England.

That ruling gave Methodists and Roman Catholics equal rights with the Anglicans, and controversy bloomed between the sects. The police sergeant said there was more trouble for him than for anyone else. He must decide who had a right to pick the daffodils. The vicar said the question of ownership should never have been raised. "Naturally the daffodils belong to the church," he said.



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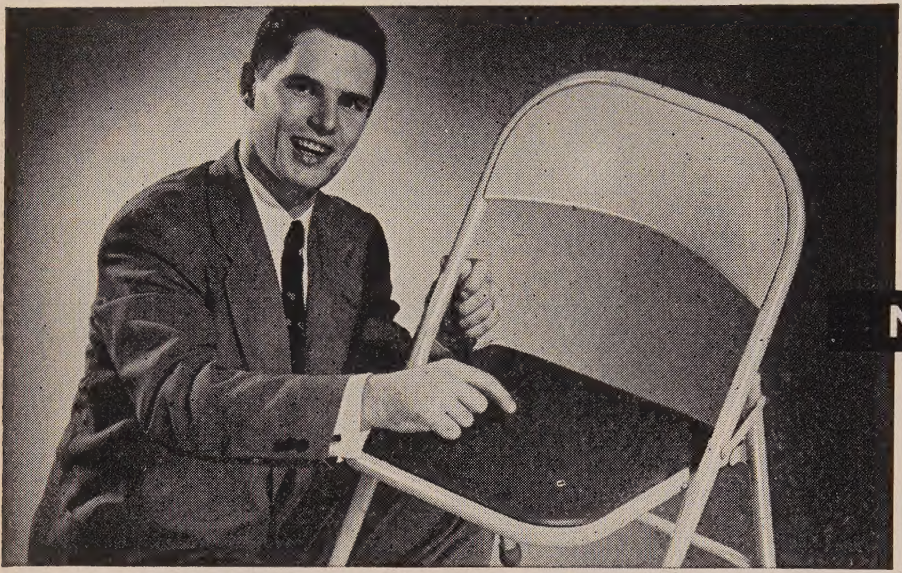

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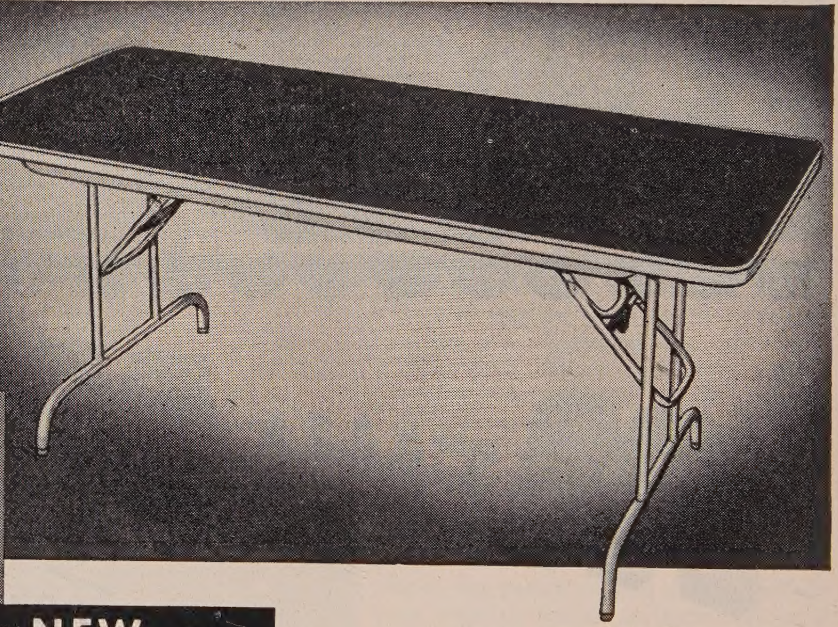

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VOLUME XXIX
NUMBER 10
JULY, 1953

Introducing Our Homiletic Editor

David A. MacLennan

THE tragic death last spring of Dr. Hobart D. McKeehan came as a shock to our readers who had learned to appreciate his contributions to our magazine. We are happy to announce that beginning with the September, 1953 issue our Homiletic Department will be edited by David A. MacLennan, Professor of Preaching and Pastoral Care, The Divinity School, Yale University.

Dr. MacLennan is no stranger to our columns. Some years ago we published serially the lectures which afterward appeared in his book, *A Preacher's Primer.* Other articles have since appeared.

Dr. MacLennan was born in Scotland of Scottish-Canadian parents. He was ordained into the Presbyterian ministry and filled pastorates in Boston and Baltimore. He migrated to Canada and served as pastor of a downtown church in Montreal and then was called to the great Timothy Eaton Memorial Church of Toronto. From this pastorate he was called to his present professorship in the Yale Divinity School.

In addition to the book mentioned above he is, also, the author of two volumes of sermons, *No Coward Soul* (Oxford) and *Joyous Adventure* (Harper). Dr. MacLennan will bring his unique talent to our pages and will be of much help to all of us in his instructions in the preparation and delivery of sermons.

The Fear of Peace

IT is hard to reach a decision as to which force our nation fears most today: is it war or peace? We fear war with its tremendous loss of life and materials; we dislike to think of our sons spending twenty-five, fifty years, or more in Asia, Europe or other areas of the world, about the business of war. But we seem to fear, as much or more, any prospect of peace with its accompanying reaction upon our domestic economy.

The plain fact is that we have lived so long in the economy of war that we are beginning to take it for granted. Even the talk of Korean peace sends the stock market into jitters. The same community which sings the loudest on Decoration Day will shudder the next week when a defense order is cut off from one of its local manufacturing institutions. We hate war, we want peace, but we are not anxious for it to come too soon.

The war economy is splendidly geared to New Deal philosophy of "spend and spend, tax and tax." It is an economy which under duress puts factories at work on the machines of war. Government buying tends to send prices soaring. This is followed with wage increases and high prices of farm products. It certainly requires less national leadership to affect commercial prosperity in days of war than it does in an era of peace.

We are slowly finding ourselves entrenched in a system of economic prosperity based on war. It is accompanied with inflation and high incomes. The longer it continues the more difficult it will be to return to an economy of peace. We have never accepted the thesis that business promotes war for profits. But it is obvious that the time will come when our entire nation will have to make that decision. Will we be strong enough to desert the war economy and accept the tribulations of adjusting ourselves to an era of good will?

Will we be strong enough to resist the Frankenstein monster which is strangling our conscience?

(Turn to page 90)

RELIGION IN THE CHANGING WORLD

Review of Religion: 1952-53

*by Walton W. Rankin**

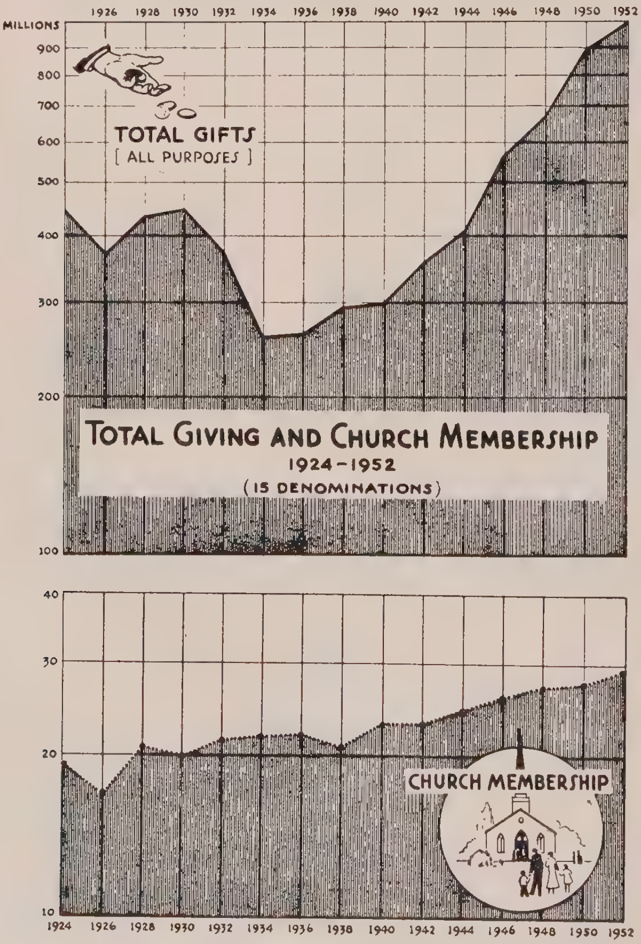
CREATION by the National Council of Churches of a Committee on Maintenance of American Freedom was authorized at a meeting of the General Board of the council in New York, March 11, and names of members of the committee announced at a meeting of the General Board at Chicago, May 21.

Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church, former president of the National Council of Churches, was named chairman. Other members were:

Bishop G. Bromley Oxnam, of the Washington area of the Methodist Church; Mrs. Mildred McAfee Horton; Jasper E. Crane, Wilmington, Delaware; Dr. Robert P. Daniel, president, Virginia State College, Petersburg, Virginia; Dr. Arthur S. Flemming, president of Ohio Wesleyan, director of Office of Defense Mobilization; Dr. Franklin C. Fry, president of United Lutheran Church in America, New York; Dr. J. R. McCain, president emeritus, Agnes Scott College, Decatur, Georgia; Dr. Reuben E. Nelson, general secretary, American Baptist Convention, New York; Charles C. Parlin, New York attorney and Methodist layman; Mrs. Norman Vincent Peale, vice president of the National Council, New York; Dr. Paul C. Payne, general secretary, Board of Christian Education, Presbyterian Church U.S.A., Philadelphia; Thomas B. E. Ringe, Philadelphia, and Charles E. Wilson, treasurer of National Council, New York. Charles H. Tuttle, legal counsel to the National Council, ex-officio.

The purpose of the committee was to combat threats to freedom of thought "through Communist infiltration or wrong methods of meeting that infiltration." Establishment of the committee was a byproduct of a long train of events in which the position of Protestant churches in relation to Communism had been highlighted.

That some sort of collision between Protestant churches, or at least certain elements in the Protestant churches, and the new witch-hunting elements in Congress, was bound to occur, had long been evident. Although there was and is no real Communism within the Protestant churches, there has been for many years—going back to Walter Rauschenbusch and his *Christianity and the Social Crisis* written in 1907, on down through Harry F. Ward and Reinhold Niebuhr—a wing of Protestantism in America which has made itself conspicuous for its passion for social justice. Mrs. Elizabeth Dilling, in her book, *The Red Network*, of 1934, was a precursor of Senator McCarthy and Representative Velde, in ringing the changes on so-called tendencies to Communism in the churches, and, given that a time would come when our relations, as a nation, with Soviet Russia, should become desperately acute, there was bound to be a revival of the kind of thing which Mrs. Dilling and others like her, stood for. The Protestant churches were, of course, not alone the objects of the witch-hunting: schools, colleges, Hollywood, the writing trade generally, were included in the investigations made by Senator McCarthy and his committee, and the House Committee on Un-American Activities. Nor, in one sense, could a certain sympathy be withheld from these committees in their work. That neither Protestant Christianity nor the American way in politics and society have part nor lot



SOURCES: REPORTS of UNITED STEWARDSHIP COUNCIL, 1924-50; of NATIONAL COUNCIL of CHURCHES, 1951-52

According to reports received by the United Stewardship Council, Protestant membership and income has consistently increased during the last three decades.

At right: Progress made by the leading denominations is accurately reflected by these charts prepared by the United Stewardship Council. ➡

---

*Publicity manager, Office of the General Assembly, Presbyterian Church in the U.S.A., Philadelphia, Pennsylvania.

TOTAL CONTRIBUTIONS FROM LIVING DONORS

	Religious Body	Benevolences				Congregational Expenses	Total Contributions	Reports for the Fiscal Year Ending	
		Denominational		Other	Total				
		Budget	Total						
1.	Adventists: Seventh Day	$ 32,306,066	$ 34,092,364	$ 29,900	$ 34,122,264	$ 6,933,911	$ 41,056,175	December 31, 1951	1.
2.	Baptist: *American Convention	6,503,432	6,830,746	1,913,872	8,744,618	45,320,755	54,065,373	April 30, 1952	2.
3.	*National Convention U.S.A. Inc.	.....	310,000	.....	310,000	.....	310,000	June 30, 1952	3.
4.	Seventh Day General Conference	30,555	37,110	.....	37,110	155,656	192,766	June 30, 1952	4.
5.	Southern Convention	37,268,172	37,268,172	.....	37,268,172	185,569,937	222,838,109	January 1, 1952	5.
6.	Brethren: Progressive (National Fellowship)	.....	411,197	.....	411,197	961,921	1,373,118	June 30, 1950	6.
7.	*Church of the Brethren	1,071,899	1,935,281	550,161	2,485,442	4,881,696	7,367,138	Sept. 30, 1952	7.
8.	*Missionary Board of the Brethren	114,230	114,230	5,500	119,730	353,300	473,030	June 30, 1952	8.
9.	Brethren in Christ	178,405	276,002	41,316	317,318	465,472	782,790	December 31, 1951	9.
10.	*Church of the Nazarene	1,635,042	3,787,022	693,968	4,480,990	22,618,078	27,099,068	December 31, 1951	10.
11.	Churches of God in N. A. (General Eldership)	97,860	129,601	62,265	191,866	1,081,587	1,273,453	October 31, 1950	11.
12.	*Congregational Christian	4,072,204	6,225,415	.....	6,225,415	47,716,086	53,941,501	December 31, 1951	12.
13.	*Disciples of Christ	6,256,240	7,206,240	1,057,398	8,263,638	51,854,382	60,118,020	June 30, 1952	13.
14.	Eastern: American Catholic (Syro-Antiochean)	22,401	22,401	318	22,719	38,676	61,395	.....	14.
15.	Ukrainian Orthodox Church	.....	4,500	.....	4,500	3,500	8,000	December 31, 1951	15.
16.	*Evangelical and Reformed	2,599,686	3,692,405	443,576	4,135,981	24,987,405	29,123,386	December 31, 1951	16.
17.	*Evangelical Congregational	.....	.....	.....	427,646	1,320,251	1,747,897	March 31, 1952	17.
18.	*Evangelical United Brethren	2,317,249	5,059,508	354,364	5,413,872	24,038,004	29,451,876	October 31, 1952	18.
19.	*Friends: Ohio Yearly Meeting (Damascus)	236,943	236,943	.....	236,943	296,969	533,912	June 30, 1952	19.
20.	International Foursquare Gospel	508,163	509,930	.....	509,930	3,017,616	3,527,546	December 31, 1951	20.
21.	Lutheran: *American	2,844,442	3,787,895	1,040,914	4,828,809	20,992,889	25,821,698	December 31, 1951	21.
22.	*Augustana Evangelical	1,314,470	2,208,422	839,020	3,047,442	13,772,166	16,819,608	January 31, 1952	22.
23.	Evangelical	2,289,691	4,155,103	2,991,333	7,146,436	23,007,662	30,154,098	January 31, 1952	23.
24.	Finnish Evangelical (Suomi Synod)	99,711	134,621	9,222	143,843	537,329	681,172	March 31, 1952	24.
25.	Missouri Synod	4,334,911	11,910,393	.....	11,910,393	54,520,811	66,431,204	December 31, 1951	25.
26.	Norwegian	52,745	61,560	.....	61,560	228,664	290,224	April 30, 1952	26.
27.	*United	5,220,280	13,252,272	.....	13,252,272	44,690,274	57,942,546	December 31, 1951	27.
28.	United Evangelical	.....	174,042	102,426	276,468	1,599,028	1,875,496	December 31, 1951	28.
29.	Wisconsin and Other States	1,326,959	1,326,959	148,836	1,475,795	6,012,130	7,487,925	December 31, 1950	29.
30.	Mennonite: Conference of Evangelical	133,844	133,844	.....	133,844	42,733	176,577	January 1, 1951	30.
31.	General Conference	582,062	948,682	175,763	1,124,445	1,372,533	2,496,978	December 31, 1951	31.
32.	Mennonite Church	.....	1,866,821	.....	1,866,821	1,329,940	3,196,761	December 31, 1951	32.
33.	Methodist: Free	1,024,900	2,213,909	12,254	2,226,163	5,818,431	8,044,594	Sept. 30, 1952	33.
34.	*Methodist Church	21,304,964	40,120,363	.....	40,120,363	228,503,451	268,623,814	December 31, 1951	34.
35.	Wesleyan	338,029	549,391	419,243	968,634	4,002,728	4,971,362	December 31, 1951	35.
36.	Moravian: Evangelical Unity Czech-Moravian Brethren	584	1,834	526	2,360	20,404	22,764	July 1, 1951	36.
37.	Moravian Church (Northern Province)	155,577	259,818	8,280	268,098	889,333	1,157,431	December 31, 1951	37.
38.	Pentecostal Fire-Baptized Holiness	71,000	71,000	.....	71,000	....	71,000	August 31, 1951	38.
39.	Presbyterian: Associate Reformed (General Synod)	140,069	331,170	35,618	366,788	896,735	1,263,523	March 31, 1952	39.
40.	Cumberland	257,280	257,280	.....	257,280	1,594,720	1,852,000	December 31, 1951	40.
41.	Orthodox	116,941	116,941	.....	116,941	394,368	511,309	March 31, 1951	41.
42.	*U. S.	10,244,159	10,744,159	961,255	11,705,414	36,061,017	47,766,431	March 31, 1952	42.
43.	*U. S. A.	13,732,539	18,436,236	.....	18,436,236	94,405,629	112,841,865	December 31, 1951	43.
44.	*United	1,276,612	2,731,976	146,628	2,878,604	9,131,652	12,010,256	December 31, 1951	44.
45.	*Protestant Episcopal	8,757,008	10,533,129	.....	10,533,129	54,795,356	65,328,485	December 31, 1951	45.
46.	*Reformed in America	1,986,615	1,986,615	536,162	2,522,777	9,449,950	11,972,727	December 31, 1951	46.
47.	United Brethren in Christ		329,812		329,812	1,146,947	1,476,759	October 31, 1952	47.
	Total U. S., 1952	$172,823,939	$236,793,314	$ 12,580,118	$249,801,078	$1,036,832,082	$1,286,633,160		
	Total U. S., 1951	161,753,621	217,987,530	14,075,307	232,063,837	934,379,811	1,166,443,648		
48.	Baptist: *Convention of Ontario and Quebec	$ 278,851	$ 644,944	$ 5,977	$ 650,921	$ 2,179,542	$ 2,830,463	April 30, 1952	48.
49.	*Union of Western Canada	98,619	142,870	19,379	162,249	544,914	707,163	April 30, 1952	49.
50.	*United Convention of Maritime Provinces	329,373	329,373	401	329,774	1,215,213	1,544,987	June 30, 1952	50.
51.	*Church of England in Canada	13,240,374	13,240,374	.....	13,240,374	7,542,425	20,782,799	December 31, 1951	51.
52.	*Presbyterian in Canada	831,598	831,598	233,868	1,065,466	4,761,696	5,827,162	December 31, 1951	52.
53.	*United Church of Canada	4,581,816	4,883,911	837,185	5,721,096	21,888,200	27,609,296	December 31, 1951	53.
	Total Canada, 1952	$ 19,360,631	$ 20,073,070	$ 1,096,810	$ 21,169,880	$ 38,131,990	$ 59,301,870		
	Total Canada, 1951[1]	18,797,057	19,837,253	794,115	20,631,368	35,476,593	56,107,961		
	Grand Total, U. S. and Canada, 1952	$192,184,570	$256,866,384	$ 13,676,928	$270,970,958	$1,074,964,072	$1,345,935,030		
	Grand Total, U. S. and Canada, 1951	180,550,678	237,824,783	14,869,422	252,695,205	969,856,404	1,222,551,609		

Source: Reports from officials of religious bodies. * Member of Joint Department of Stewardship and Benevolence. [1] 1951 Revised.

PER MEMBER CONTRIBUTIONS FROM LIVING DONORS

	Religious Body	Benevolences			Congregational Expenses	Total Contributions	Foreign Missions	
		Denominational		Total				
		Budget	Total					
1.	Adventists: Seventh Day	$124.17	$131.03	$131.15	$ 26.65	$157.80	$ 30.99	1.
2.	Baptist: *American Convention	4.19	4.41	5.64	29.23	34.87	1.06	2.
3.	*National Convention U.S.A. Inc.	. .	0.07	0.07		0.07	0.05	3.
4.	Seventh Day General Conference	4.88	5.93	5.93	24.87	30.80		4.
5.	Southern Convention	5.32	5.32	5.32	26.51	31.83	1.03	5.
6.	Brethren: Progressive (National Fellowship)	....	21.65	21.65	50.66	72.31	8.05	6.
7.	*Church of the Brethren	6.40	11.56	14.85	29.16	44.01	1.92	7.
8.	*Missionary Board of the Brethren	6.09	6.09	6.39	18.84	25.23	1.96	8.
9.	Brethren in Christ	28.33	43.83	50.39	73.92	124.31	10.05[3]	9.
10.	*Church of the Nazarene	6.74	15.62	18.48	93.28	111.76	6.72	10.
11.	Churches of God in N. A. (General Eldership)	3.26	4.32	6.40	36.05	42.45	1.58	11.
12.	*Congregational Christian	3.28	5.01	5.01	38.44	43.45	0.92	12.
13.	*Disciples of Christ	3.49	4.02	4.61	28.91	33.52	1.03	13.
14.	Eastern: American Catholic (Syro-Antiochean)	7.35	7.35	7.46	12.70	20.16	0.33	14.
15.	Ukrainian Orthodox Church	. . .	0.16	0.16	0.12	0.28		15.
16.	*Evangelical and Reformed	3.50	4.97	5.56	33.63	39.19	0.87	16.
17.	*Evangelical Congregational	. .	. .	15.26	47.10	62.36	3.05	17.
18.	*Evangelical United Brethren	3.23	7.06	7.55	33.54	41.09		18.
19.	*Friends: Ohio Yearly Meeting (Damascus)	39.22	39.22	39.22	49.15	88.37	12.36	19.
20.	International Foursquare Gospel	6.66	6.68	6.68	39.53	46.21	4.28	20.
21.	Lutheran: *American	5.43	7.23	9.21	40.05	49.26	0.67	21.
22.	*Augustana Evangelical	3.94	6.61	9.13	41.24	50.37	1.65	22.
23.	Evangelical	3.78	6.87	11.81	38.02	49.83	1.00	23.
24.	Finnish Evangelical (Suomi Synod)	4.54	6.13	6.55	24.48	31.03	1.30	24.
25.	Missouri Synod	3.62	9.95	9.95	45.56	55.51	0.91	25.
26.	Norwegian	7.33	8.56	8.56	31.80	40.36		26.
27.	*United	3.67	9.31	9.31	31.39	40.70	0.77	27.
28.	United Evangelical	. .	5.27	8.37	48.43	56.80	1.22	28.
29.	Wisconsin and Other States	6.19	6.19	6.88	28.04	34.92		29.
30.	Mennonite: Conference of Evangelical	70.18	70.18	70.18	22.41	92.59	8.73	30.
31.	General Conference	11.19	18.24	21.62	26.40	48.02	6.59	31.
32.	Mennonite Church	.	28.07	28.07	20.00	48.07		32.
33.	Methodist: Free	24.82	53.61	53.90	140.89	194.79	12.77	33.
34.	*Methodist Church	2.35	4.43	4.43	25.20	29.63	1.05[3]	34.
35.	Wesleyan	9.67	15.72	27.71	114.50	142.21	6.03	35.
36.	Moravian: Evangelical Unity Czech-Moravian Brethren	0.29	0.92	1.18	10.20	11.38	0.13	36.
37.	Moravian Church (Northern Province)	6.95	11.61	11.98	39.73	51.71	4.02	37.
38.	Pentecostal Fire-Baptized Holiness	41.04	41.04	41.04	.	41.04		38.
39.	Presbyterian: Associate Reformed (General Synod)	5.32	12.58	13.93	34.06	47.99	1.90	39.
40.	Cumberland	3.30	3.30	3.30	20.44	23.74	1.17	40.
41.	Orthodox	20.05	20.05	20.05	67.63	87.68	6.26	41.
42.	*U. S.	14.20	14.89	16.22	49.97	66.19	2.96	42.
43.	*U. S. A.	5.53	7.43	7.43	38.03	45.46	2.07	43.
44.	*United	5.87	12.55	13.23	41.96	55.19	4.89	44.
45.	*Protestant Episcopal	5.27	6.34	6.34	33.00	39.34	1.22	45.
46.	*Reformed in America	10.44	10.44	13.25	49.65	62.90	3.89	46.
47.	United Brethren in Christ	.	17.40	17.40	60.51	77.91		47.
	Average U. S., 1952	$ 5.27	$ 6.32	$ 6.66	$ 31.43	$ 34.32	$ 1.34	
	Average U. S., 1951	4.48	6.04	6.43	29.18	32.33	1.31	
48.	Baptist: *Convention of Ontario and Quebec	$ 5.42	$ 12.54	$ 12.66	$ 42.38	$ 55.04	$ 2.56	48.
49.	*Union of Western Canada	5.88	8.51	9.67	32.47	42.14	2.23	49.
50.	*United Convention of Maritime Provinces	4.97	4.97	4.97	18.33	23.30	1.37	50.
51.	*Church of England in Canada	12.08	12.08	12.08	6.88	18.96		51.
52.	*Presbyterian in Canada	4.69	4.69	6.01	26.85	32.86	1.31	52.
53.	*United Church of Canada	5.49	5.86	6.86	26.24	33.10	1.72	53.
	Average Canada, 1952	$ 8.64	$ 8.95	$ 9.44	$ 17.01	$ 26.45	$ 1.68	
	Average Canada, 1951[1]	8.44	8.90	9.26	15.92	25.18	1.63[2]	
	General Average, U. S. and Canada, 1952	$ 5.49	$ 6.47	$ 6.82	$ 30.51	$ 33.88	$ 1.35	
	General Average, U. S. and Canada, 1951[1]	5.16	5.99	6.36	27.54	30.79	1.33[2]	

Source: Computed from official reports of the religious bodies. * Member of Joint Department of Stewardship and Benevolence. [1] 1951 Revised. [2] Not Revised. [3] 1950 with Communism needed no demonstration. The General Board of the National Council spoke not only for the council but for Protestantism generally when it declared, "The National Council of Churches is and always has been unalterably opposed to Communism." But, as Bishop William C. Martin of Dallas, Texas, president of the council, rightly observed, "there is a right way and a wrong way to combat Communism."

"No body of people," said the bishop, "is more concerned to combat Communism than the church groups of our country. If the Communists are carrying on their subversive work under the guise of serving the church, all who have the responsibility for leadership in the church should insist that such deception shall be exposed. But there is a right way and a wrong way to combat Communism. The right way is to stand without compromise for Christian truth and action and point out clearly and concretely every area of conflict. The wrong way is to pin a Communist label on social liberals and advocates of reform—a procedure widely resorted to today."

Both in its statement of March 11 and May 21, the General Board reiterated its emphasis that the loyal clerical and lay leaders of the constituent churches of the council were among the greatest bulwarks of freedom in the United States.

Ironically enough, the whole aim and bent of the Congressional interest in Communist-hunting was centered on Protestant churches. Comparatively little was said about an investigation of the Roman Catholic Church. When Congressman Velde first opened up the subject of an investigation of church leaders early in March, 1953, Msgr. James H. Moynihan of Minneapolis, dean of the Minneapolis Deanery of the St. Paul Archdiocese, said, "I think it's an excellent idea. We Catholics would welcome it." If the monsignor had reflected very deeply on the subject, he might not have been so brisk in desiring a serious investigation of his church. While it is true that Roman Catholicism has been outstanding as the great foe of Communism in the modern world, it is also true that Communism is found to flourish in Roman Catholic countries. The kind of principles of action in religion, state and society, for which Roman Catholicism stands, offers a fertile breeding ground for atheistic Communism. In Italy and in France, in the Latin American countries, and in Spain and Portugal, where the Communist movement has perforce gone underground, the submerged masses are potential material for the building up of Communist states. By contrast, Communism is found not to flourish in Protestant countries. In Great Britain, the United States, and the Scandinavian countries, the Communist movement is negligible. The principles of freedom for which Protestantism stands are a far better safeguard than Roman Catholic authoritarianism against the inroads of Communism.

East German Communists Relax Pressure on Protestant Churches

Cessation of pressure on the Protestant churches of East Germany by the pro-Communist government of that region came as a dramatic gesture early in June. For months the pressure and persecutions of the East German Politburo had been making headlines across the world. Then all of a sudden the policy of oppression was called off. This applied not only to the church but also to private enterprise, travel, crop quotas, rationing, and restoration of property to refugees.

The Politburo's decisions on the church were reflected in an agreement reached after a meeting of churchmen and government leaders, June 10. The agreement provided that no further steps would be taken against the Evangelical Youth groups, and that grade school students expelled from school because of their membership in the youth gemeinde, would be readmitted. (Officials of the churches had estimated that 3,000 students had been expelled.) The curtailment of religious classes in schools, which had been in force since January 1, 1953, was to be ended and various confiscated church properties returned. The verdicts of the courts in cases of clergymen who had been given unjustly severe punishments were to be reviewed and the injustices rectified. Regulations for registration of meetings were to be eased and state subsidies to the church paid according to agreed regulations.

This action of the Communists in East Germany was of a piece with the strategy of Moscow elsewhere in the world to call off the constant warlike moves against the West and substitute therefor a more consiliatory policy. But no one could be fooled into thinking that Communist leadership had undergone a real change of heart. At least, in respect to religion, the actions of Moscow could hardly be interpreted as other than opportunist. Nevertheless, their change in tactics must have afforded welcome relief to the Protestants of East Germany, if only temporary.

At almost the same time that the Communists were relaxing their policy of molestation and annoyance in East Germany, the government of the Christian Democratic party—more properly called the Catholic Center party—was giving religious tolerance a setback in Italy. Early in June the press office of *Tavola Valdese* (Waldensian newspaper) in Rome issued the following statement, reported by Ecumenical Press Service:

> In response to representations made by the *Tavola Valdese* concerning the display of religious importance in February and March, 1953, against the Waldensian communities of the province of Frosinone, the Ministry of the Interior announced in a letter dated May 19, that it does not intend to apply the provisions of Article 17 of the Italian Constitution in order to safeguard the rights of Protestants, and that it does not recognize any binding value in the guarantees of religious freedom laid down in Article 19 of the Constitution.
>
> In the face of this attitude, which shows contempt for the most elementary civil liberties, such as the right to meet and worship, we can only note that the Italian Government refuses to its Protestant subjects the religious freedom to which they are entitled as citizens of the Italian Republic under the guarantee of the Constitution; that it refuses to take steps already several times demanded to enforce full respect for the articles of the Constitution regarding religious freedom, which constitute a solemn pledge by the Government and the two Chambers, even though it is sought to characterize them as a mere "program"; that it insists on applying Fascist laws to Protestant religious functions.
>
> This painful state of affairs, brought about by confessional intolerance, is destroying the basic liberties of the citizen, and the religious peace of the country, casting discredit on constitutional guarantees and creating an atmosphere of distrust.

Colombia also was a sore spot in Roman Catholic persecution of Protestants. This evil situation was pointed up as a major concern of the churches in the report of the Standing Committee on Foreign Missions of the Presbyterian Church in the U.S.A. at the 165th General Assembly of the church in Minneapolis in May. In the report, protest was registered against the continued denial of religious freedom to the Protestant religious minority in Colombia and the increased persecution of Protestant people in that country through the past year. Documentary evidence was cited of 155 new acts of persecution against Protestants, and it was stated that, while the persecution was directed principally against Colombian Protestants, grievous acts of abuse had been committed against United States citizens. The assembly called on the President of the United States to take steps to safeguard treaty rights of these American citizens and

(Turn to page 113)

THESE TECHNIQUES WILL HELP YOU

Know Your Own Church

*by Agnes Kreutzberg**

THE building boom which followed World War II has changed nearly every American community. The population has continued to concentrate in metropolitan areas. The West Coast has had a tremendous influx of people. How do these and other developments affect your church?

The church has never had to be more alert. The rapid community changes of recent years may mean that your church should have an over-all revision of its program to meet a new situation. Perhaps your neighborhood has changed and your church policies have not. These rapid changes also mean that more people have had unusual adjustments to make so that they are open for direction—either to crime at one extreme or to religion at the other. Both are increasing in our country.

Is your church rendering the greatest service it can? Is your church needed? Is your church leading the community? To find the answers to these questions, a church must first have the facts about the community and about itself.

A good beginning for a church wanting to learn about itself is to have as a regular part of the Sunday morning service a ritual in which each person signs his name and address on a card. It is difficult to get visitors to sign a special card, but they readily give their names and addresses when everyone in the congregation is writing. In a church of any size new people are often overlooked. Members can be absent for months before they are missed.

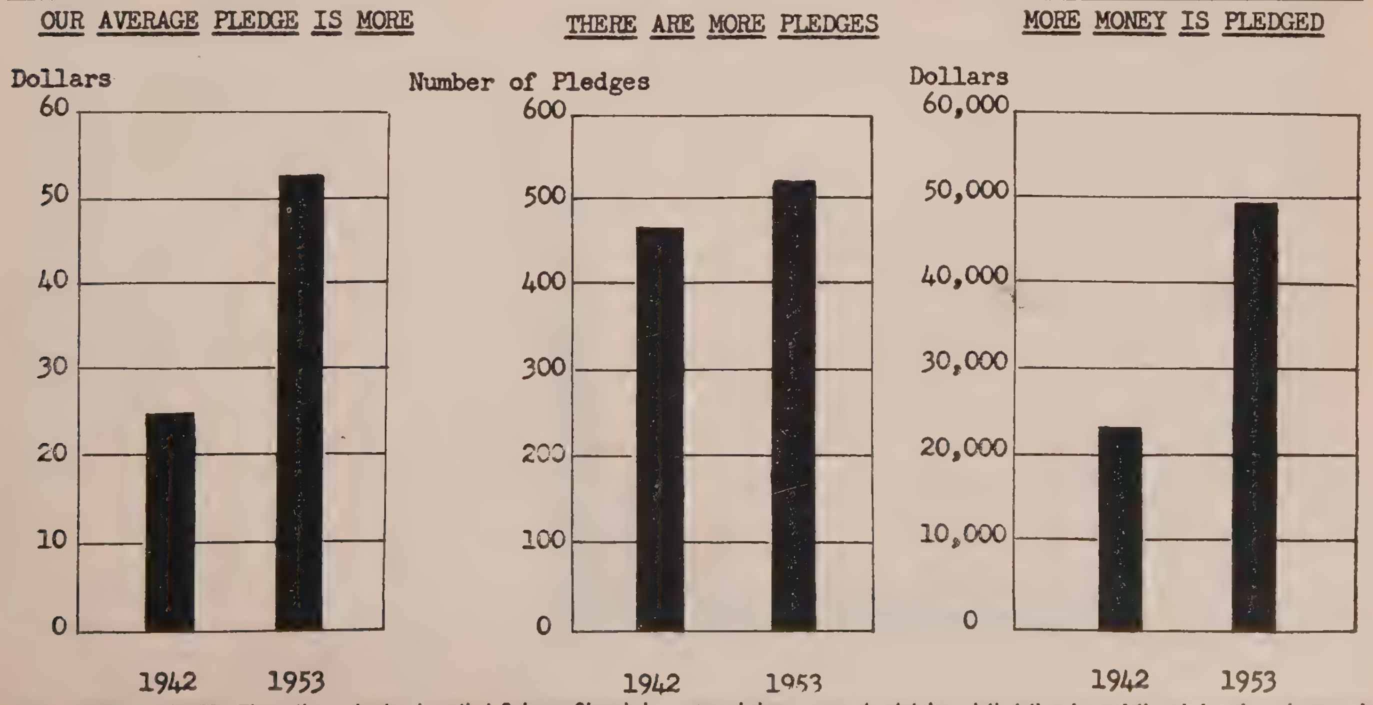
Aside from the possible uses you can make of these cards in contact work, you can summarize the information on them. You will then know whether or not you are attracting new people and where those you attract live. You will know whether you are getting any number of your visitors to join you as members. You will know whether you are keeping your members interested.

My own church, Calvary Presbyterian in Cleveland, has had 900 visitors at its services during the first five months of this year. Calvary has changed its program in recent years under the capable direction of its minister, Dr. John Bruere, so that it attracts the apartment dweller, the temporary rooming house tenant, and others who live in the mid-city community today. Some nearby churches who have continued to follow the policies which suited the neighborhood when it was a fashionable residential area have moved or closed. They did not render service to the people of the community either as individuals or as a group, and the people of the area were not attracted to them. Over half our visitors live within walking distance of the church. Some, including business leaders of the community, live in outlying suburbs, but they are concerned enough about the inner city to come to a church which is interested in the conditions there.

Look at Your Membership

A church needs to look at its membership gain in relation to its number of visitors. Many visitors are not potential members, so that it has to be determined for each situation how many of the visitors should join. About 100 joined us last year. Three out of five of these lived within walking distance of the church.

Member gains want to be compared with the total size of your membership. A church in a fast growing community or a church which has only


OUR AVERAGE PLEDGE IS MORE

THERE ARE MORE PLEDGES

MORE MONEY IS PLEDGED

KNOW YOUR PLEDGES: These three charts show that Calvary Church has more pledgers, a greater total, and that the sizes of the pledges have increased.

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*Statistician, Calvary Presbyterian Church, Cleveland, Ohio.

recently changed its policies to meet changed neighborhood conditions should have a larger percentage of new members than a church in an established community with a program which has suited the community for some years. You can get some notion of your own performance by comparing your relative gain with that of other churches in your situation. In our church, we gained one new member for every existing eight members last year.

Membership gains should be classified by type. Are you gaining people by transfer from other churches, particularly out-of-town churches, and are you doing a job of evangelism in reaching the unchurched? Last year over half of our adults came to us by profession and reaffirmation of faith.

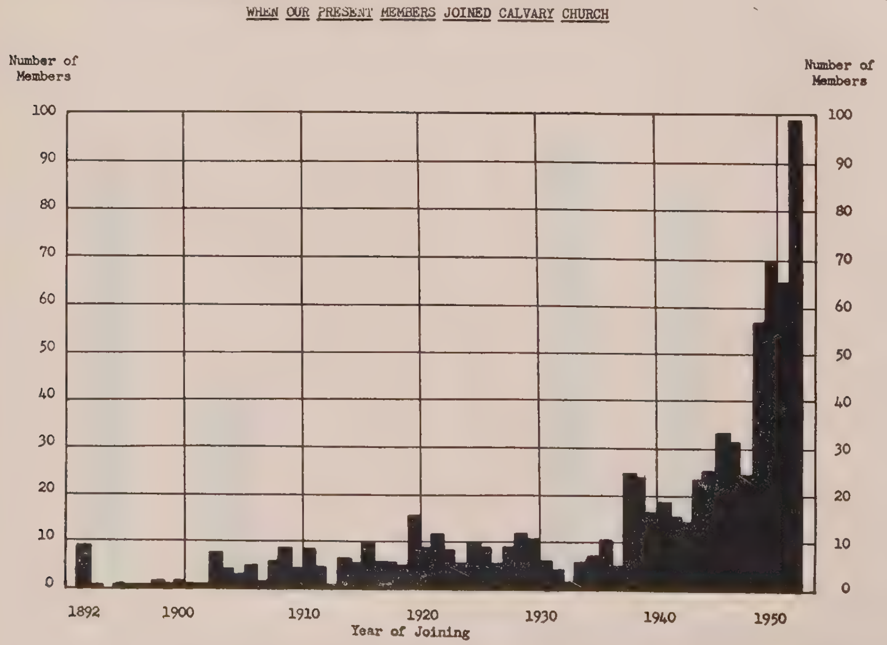
Compare Gains With Losses

Membership gains and losses should be compared. Last year we gained twice as many as we lost by death and transfer. Your losses should be classified by type. Did your former members die or leave the city, or did they find another church in the community or in another part of the city they liked better, or did they merely lose interest? When your members leave the city, do they make a church connection elsewhere because they found with you that the Church has the answers for which they have been looking?

You need to look at your current membership. To do an adequate job, you must first be sure that it contains only those who are really members. Many churches have had to suspend several hundred members at a single time because they failed to review their memberships regularly.

When you have a realistic roll, you should summarize the information on when your members joined. Often church boards and committees leave out newer members and their needs tend to be overlooked. When you have the years in which your current members joined, you can compare your records of how many originally joined in each year. This will give you a measure of the permanence of your membership. It is interesting, too, to get as much information as you can on those who are no longer members. Your long term record of losses will tell you if there were any particular period in which you lost an unusually large or small number.

You should know where your members live. Many inner city churches, like ours, have a widespread membership, chiefly because people moved from the immediate community after they joined. This means for us that church activities have to be carried on with a minimum of meetings. As much business as possible has to be transacted by phone. We must have adequate parking space for the many people who drive. We feel that our county-wide membership enables us to see the immediate community problems as a part of the total picture of the problems of the city. We are a means for suburban people to do something about the inner city community which affects them as well as it does those in the area itself. Our strong neighborhood following (one member in three lives within walking distance of the church) indicates to us that we are doing the job where we are. It indicates we are needed in our present location.



This chart shows very strikingly that Calvary Church is adding new members though it remains in the mid-city area.

More difficult to obtain than information on joining dates and addresses are data on members' ages, occupations, educational backgrounds, and the like. All these have some bearing on planning your program. You can ask a limited amount of questions like this from your members on questionnaires, but usually people find this more or less offensive. You can ask selected members to write down all the data they have on the church people. In order to get a long range program into effect whereby you will in time know about a large number of your people, you can have an information blank for new members. New members will accept such a request much in the manner they will accept application blanks for jobs. They will accept what they feel is a regular part of the church program.

Knowing about your new members in itself is valuable. You can more readily integrate them into your program. You can get some idea of the future composition of your membership. You can compare your new members with all the people in the area since information about them can be obtained from The United States Census and from other sources. You can see which groups in the community you are reaching best.

As much information about your membership as you can get will help you see if your program suits your people and gives opportunity for using their talents in the church work. Your individual attendance records will give clues to which groups are most interested. Possible solutions to many problems will occur to you as you study information like this.

Total membership size should be compared with total church attendance. (Your ushers can count attendance as they are taking up the offering if you do not have this record) and with members' giving. In this way you can obtain a comprehensive measure of your people's interest.

Your members' financial contributions are particularly important as reflections of the commitment of people to the church. Is the financial support coming from a few people or from the whole congregation? Does a distribution of your gifts suggest a vital interest in the church or not? How does the distribution compare with former years?

In our own church, a quarter of the budget ten years ago came from four people, two of whom have since died. Because we now have 11 pledges for every ten we had then, and because the median pledge is two and one-half times as large, our budget is more than double what it was ten years ago. The

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"PHYSICIAN, HEAL THYSELF"

The Neurotic Minister: A Type Study

*by C. R. Thayer**

ALTHOUGH he can give no statistics to prove it, the author would hazard a guess that the ministry furnishes its share, or more, of nervous breakdowns. This is all the more surprising when we consider that guilt, fear, worry and ill-will, the four black horsemen of mental or nervous ill-health, ought to give the gentlemen of the cloth a wide berth.

Does the reason, perhaps, lie in the fact that, despite its manifest advantages, the ministry is so exacting and makes such extreme demands upon its members as to nullify its seeming advantages for mental good health? Or might it be that the ministry makes a particular appeal to young men who by temperament are more liable to nervous difficulties? Or are ministers as a class more prone than are others, despite their better education, to break the laws of mental health? It is not possible at this time to give any answer that would have any scientific standing since no real investigation has been done in this important field, but it would seem likely that all three of these reasons operate to make the minister a likely victim of nervous difficulties.

This much, however, can be done. The type of minister who is most likely to become a casualty to nervous difficulties can be described. It is the intention of this article to paint such a word-picture. It will point out somewhat dogmatically "seven deadly sins" that mark the living and work of the minister who is most likely to break. No serious attempt will be made to distinguish between symptoms and causes, and indeed, in this area, our knowledge is not precise enough to permit such a clear-cut demarcation. But a description of the neurotic minister may serve not only to increase our readers' understanding of some of their afflicted friends and associates in the ministry but it will also help them to guard against the growth of neurotic trends in their own personalities. In this area, as in any other, to be forewarned is to be forearmed.

1. It may be said first of all that the neurotic minister usually suffers from lack of adequate self-expression. This statement will appear strange to most persons, even to most ministers. For it would seem as though the minister, of all people, has the most opportunity for self-expression. Does he not speak as often as three or four times a day? Is his opinion and endorsement not sought by nearly every organization and axe-grinder? Does he not then have opportunities for expression which should satisfy the most rabid exhibitionist? The answer is in the affirmative only if we assume that opportunity to express one's views is automatically opportunity for self-expression. It is that only in a limited sense. Self-expression, in the sense intended here, is a much broader thing than merely talking freely on a variety of subjects, assigned by others or even by oneself. It includes, among other things, the opportunity to display one's talents, to derive satisfaction and approval from one's accomplishments and to give free rein to one's interests and impulses.

With regard to the first of these, opportunities for self-display in the ministry are somewhat circumscribed. While some ministers are accused of showmanship, the average minister feels constrained to keep himself and his talents in the background. Although in nearly all cases his education, intelligence and other abilities far surpass those of most of those whom he meets and serves, he is seldom permitted, and even less often, permits himself, to place his best foot forward in these respects. Always there is with him the fear that he may offend some parishioner. He hesitates even to pass a parishioner's car laboring slowly up the hill. He deliberately shears his extensive vocabulary to accommodate the poverty-stricken thinking of those to whom he talks. Although education has broadened his interests tenfold, there are few, if any, among those he serves who care to give him opportunity to air his knowledge and even with these he feels that their interests, and not his, must be the subject of conversation.

So far as deriving satisfaction and approval from his accomplishments is concerned, the minister, both of necessity and of choice, ranks low here also. While an occasional minister receives a homage that faintly approaches that given a football hero, a crooner, or a movie star and while many ministers enjoy a certain amount of mild adulation in their honeymoon, new-broom months in a parish, the accomplishments of a minister are soon taken for granted and meet with indifference or the even worse, sullen feeling that he is indeed an expensive non-producer in the community. When he compares his pay-check with that of a coal miner or of a railroad engineer within his congregation he realizes that society as a whole places little value upon his labors. Just because he wears his collar backwards, it does not follow that he fails to notice the lack of appreciation that exists for his efforts, or that the lack does not deeply hurt him.

Fortunately, ministers are permitted hobbies. Rather, some ministers are permitted some hobbies, if they will permit themselves to enjoy them! Some ministers consider themselves too busy to allow themselves hobbies while others seem to regard them as at best a concession to the flesh. But hobbies do permit a minister some opportunity for self-expression in the form of a display of native or acquired talents and the taking of some legitimate pride in his accomplishments. Let neither a false modesty or a Pharisaical contempt for the merely human desire to show up well before one's fellow-men prevent the minister from seeking some outlet for his talents where he may win deserved approval. If possible, the hobbies of the minister should be of the more active type not only because these will the better serve to accelerate the circulation of a much too sedentary person but because they are much more likely to afford the minister the kind of self-expression of which he stands in psychological need. The reading of books, listening to the radio, or watching TV or a sports event may indeed relax his mind and give the minister needed diversion from his study and administrative responsibilities. But the passive role he takes in such activities still does not afford him the type of self-expression which he really needs.

The author thinks of a minister who for years and years has produced the first ripe tomato in his community. The same minister has on display in his home lion skins and other evidences of real hunting prowess. Another minister's home and church are both enriched with the visible evidence of his wonderful wood-carving ability. Even though the minister is supposed to be a man set apart, he likes to feel, and has the right to feel, that he can qualify as a man among men in some pursuits. It ought not to be considered unbecoming to the man of God that he can and does excel in human, as well as in divine, pursuits. Let the minister find both diversion and ego-satisfaction in some sport, craft or art. Nor let the conscientious minister suppose that in engaging in some such creative avocation he is wasting time any more than he does when he interrupts his busy days by taking a walk in the open air. As the latter refreshes him physically, the former refreshes him psychologically. A healthy personality is just as important to a minister's work as is a sound body. A sound mind in a sound body should ever be his goal.

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*Author of "Understanding the Nervous Breakdown" and "Self-Help in Nervous Difficulties."

Most ministers will recall enough of their church history to remember the monastic movement within the early church and some of the excesses of the anchorites. He may even recall the sincere, though mistaken, antics of the patron saint of the pillar-sitters, St. Simon of Stylites. Most modern ministers feel that the whole monastic movement was mistaken in its idea that God intended men to deny themselves the normal pleasures of existence. And yet many a modern clergyman, surrounded by the din of Manhattan or similar traffic and with an overfull engagement book, has become a virtual anchorite by denying himself many of the normal satisfactions of life out of a mistaken sense of loyalty to his work. In the long run such a course will prove disastrous, even to the work on behalf of which the mistaken sacrifice was made. For the instinct of self-regard and the desire for the recognition and approval of one's fellow-beings is not choked by an inverted collar. Why is it, then, that ministers who have attained to a sensible and sane attitude toward such a thing as sex, still retain medieval attitudes toward the equally important and natural desire for approval? Why do they not see that either type of longing, if the attempt is made to shame it or deny it out of existence, can work serious havoc?

We will not speak here of the perversions that can arise when people refuse to face the honest facts of sex desire, but we do wish to point out that nervous troubles, as often as not, are an unconscious bid for attention

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ONLY A ROSE, BUT

It Builds Church Loyalty

*by John W. Myers**

WHEN we die friends and relatives probably spend from five hundred to one thousand dollars for flowers. Of this amount some of it will come from the church or from organizations in the church. What is wrong with the church spending a few cents for flowers when babies are born? Our church has done this for the past five years and the "rose bud on the altar" program has been one of the finest and most fruitful projects in the church. Other congregations have heard of it and have been interested. Several are known to have adopted the program also.

To begin the program five years ago we requested our families to report births to the church office promptly before the next Sunday. This method of securing information was only partially successful. Before long it was learned that the city newspaper carried a very complete list of births from one to two days after they occurred and that this information gave: date, sex, and parents' names. This was sufficient for the bulletin announcement. After a few weeks of experimentation the program was set up as follows and each year we have had about forty-five births.

Two Contact Women

Two young mothers were appointed to act as contact women between the church and the new mother. These two women alternate months of service. Through the week these women, and the church secretary all are on the lookout for paper announcements of births. Many times the pastor, in his hospital calls, gets information before the newspaper. Births that have occurred since the last Sunday are listed in the weekly church bulletin when it is prepared on Friday for the following Sunday. An announcement in the bulletin reads something like this:

> The rose bud on the altar this morning is in honor of a daughter, Gayle Sylvia, born March 10th to Mr. and Mrs. Harry M. French, 262 South Second Street.

On Saturday afternoon or evening one of the contact women who is serving for the Sundays of this month calls the pastor on the telephone and inquires, "Will we need any rose buds this Sunday?" If the answer is "Yes" she calls the florist on Saturday evening and reserves the necessary number of rose buds for Sunday morning. We have a standing order for red rose buds with this florist and have used as many as three on several different Sundays.

On Sunday morning the contact woman picks up the rose bud at the florist on her way to the church. She puts it in the bud vase and places it on the altar, near the cross, but a few inches to the side of the cross and out near the middle of the altar top. After the service this contact woman gets the rose, takes it home with her and early in the afternoon she takes it to the new mother in the hospital, or to the home, if the mother and baby have left the hospital.

When babies are born to our families in more distant cities the rose bud is given to the grandparents or to near relatives in our city. When at the hospital with the red rose bud, the contact woman enrolls the new baby in the Nursery Roll of the church school and the child is followed up by our church school from that point.

The vase used on the altar was a gift from a lady who sold china and glass in a department store. It is a glass vase with beautiful designs and overlaid with gold leaf. It has graceful lines and holds as much as eight ounces of water which will keep a number of rose buds fresh for several hours. The color and lines blend in well with the other altar ware.

Advantages of the System

The first and obvious advantage is that the church gets a complete list of its children, their names, birth dates and parents. In our church these are listed on a proper card and filed alphabetically under the father's name. This keeps all four of the children of Max Miller together even though we have six more Miller families on the list. This card file is most helpful in recording baptisms and in getting prospects for different church school departments and finally, for the confirmation classes.

The second advantage lies in the fact that this program reaches a large per-

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*Minister, Trinity Evangelical & Reformed Church, Tiffin, Ohio

DEVOTIONAL STUDIES FOR THE MINISTER

Entering a New Parish

*by William H. Leach**

I
THE OPEN DOOR

I have set before thee an open door. —Revelation 3:8.

A friend of mine says that every time he has accepted a call to a church, he keeps this text of an open door in his mind and prayers. "Here," he insists, "is an open door through which I can enter to do the work of Jesus Christ." The text enables him to rationalize the purpose of his calling. He gets a thrill from it as he did from the call which came from his first church.

Another friend says that a call to a new church means to him the gospel of a second chance. It gives him the privilege of undertaking the work of a new parish in which he will not commit for a second time the errors and mistakes of the earlier parish. He can write a clean sheet. While he can profit and use all of the good things he did before, he will forget the mistakes which handicapped his work.

Both of these suggestions are good. Measuring success by movement to a new field is not permitted the average person. For instance, the doctor, lawyer and business man must measure their success by response to their work in the community in which they have selected to work. When they make mistakes, they must outlive them or overcome them. Moving means the breaking of many prized ties by the minister and his family but it does give him an open door for service and as well it presents him with the gospel of another chance.

The church that calls him expects great things from him. It wants to think the best of him. He may think of the people as his sheep; they think of him as their shepherd. The relationship established in anticipation is subject, of course, to the inconsistency of human nature. The wise minister will treat the call as an opportunity to know people and to serve.

A Prayer on Assuming a New Pastorate

Dear Father in heaven, help me to appreciate the confidence that a church composed of thy people have expressed in my leadership. May I not disappoint them as they look for leadership. Give me wisdom to understand the work of thy church, consecration to accomplish the program laid out for me and humility in service. In the name of Jesus Christ I pray. Amen.

II
MEN OF HONEST REPORT

Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom.—Acts 6:3.

The very first Christian church had to have its official board. Very serious moral and spiritual demands were made for leadership. The chosen leaders must be men of good reputation. They must be spiritually minded men. They must be wise men. No church ever suffered from such leadership. Many churches have been embarrassed because of the lack of it. Too often churches have been tarnished because leaders have not been of good reputation. Their work has been limited because they have lacked spiritual vision. They have fallen from a noble program because the leadership was not wise.

When a minister goes to a new parish he inherits his official board. He may at first feel disappointed in its quality. But it is well for him to remember that his successor in the parish he has just left must inherit the official board which he helped establish. That may check any conscious remonstrance.

A church officer may have the qualities mentioned in the book of Acts and still prove difficult. The spirit of God can dwell with people of diverse temperaments. He is still subject to human limitations. He has his likes and his dislikes, his preferences and his prejudices. He may not be, in all respects, just the type of man the minister would like to have in that position, but he and the minister must work together.

George Washington often times expressed a philosophy which will be helpful to a clergyman as he surveys his official body and finds that some do not measure up to the standards he has mentally set for them. Washington said: "When you can't have people as you want them, you must take them as they are." The minister must do just that. Nations, as well as churches have been builded by leaders who have had sufficient sense to work with people as they have found them. God does not expect members of your official board to be perfect. He does wish them to be men of good report, full of the spirit and wisdom.

A Prayer for Leadership

Our Father, we thank thee for the men and women who have accepted the call to leadership in the churches we pastor. Give us breadth of understanding to appreciate their efforts and tolerate their insufficiencies. Make us conscious that the Kingdom of God is being builded by consecrated men and women of limited ability. Amen.

III
GETTING ACQUAINTED

He was a mighty man in valour but . . . II Kings 5:1.

The place for a minister to start his parish work is with his official board. Regardless of the individual virtues and limitations of its members, they have been elected by the congregation to lead and direct the affairs of the church. The minister must know each one personally. His most valuable confidences of his pastorate will be found in the friendships thus created.

The way to get acquainted is to make the usual pastoral visits. There has been a lot of criticism of the time spent in parish visitation. Much of it is unwise and some is unkind. I do not know of a church where the minister is faithful in his parish work which is not prosperous. It is always valuable but especially so when the pastor seeks to know his official board.

Until you see a man in his home, you do not understand the forces which have created his character. His wife and children, his lawn and garden, his books and magazines all tell of his character. As well might the doctor try to analyze disease without studying the history of the patient as the clergymen appraise the character of an individual without seeing the forces which have made him.

Familiarity is said to breed contempt and it may but it also has a positive side. It breeds understanding. Contact with a man may dim some of his greatness but at least that contact reveals that man himself. The time spent in arranging calls with the members of the official board will be one of the best investments that the minister will make in his parish.

"The president of my official board may be a great man," said a minister to me, "but I have found his weakness. He loves little children." He had not expected the industrialist to take time on a Monday evening to play with the two little grandchildren. The minister could never have seen the real man if he had only seen him in the meeting of the church board. Most men and women have a private side of life not revealed in public meetings. You can use their services to best advantage when you best know them.

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*Editor, "Church Management."

A Prayer for Insight

Dear God, give me spiritual insight to see the real men and women who work with me in the service of the Lord. I would know their longings, dreams, that I better understand the work they try to do. Give me sufficient character for the responsibility of this knowledge. Amen.

IV

THE ENLARGING CIRCLE

A lover of good men.—Titus 1:8.

The wise minister will begin his ministry in a new field by getting acquainted with the officers of his church. They have been selected because people have confidence in them. In a sense they are his board of strategy. At the same time, he is their pastor. His program of calling will not stop there. As soon as the inner circle itinerary has been concluded, and that should not take long, he is ready to start a program which will take him into every home in his parish.

People will usually come out to hear a new pastor, but the calling process is necessary to keep the congregations constant. There is an old adage — so old that I do not know its origin — which says that a "house going parson makes a church going people." No truer words were ever spoken, and I doubt if it has ever been more true than today. We passed through an era when the emphasis on preaching was stressed to the exclusion of the pastoral ministry. Churches lost in that period.

Alexander Whyte is reputed to have told his church session, "You can have my feet or my head," but you can't have both. Many ministers have used this as an illustration to justify their own indifference to pastoral work. The student of church history knows, however, that Alexander Whyte did a tremendous amount of pastoral work and preached great sermons. His activities belied the statement credited to him.

Do not for a moment think that the pastoral ministry is only for the rural sections and villages. Churches in our great cities find that nothing fills pews like pastoral calls in the homes of the people. Successful metropolitan ministers are no longer willing to pass over the responsibility for home calls to

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35mm CAMERA AND TAPE RECORDER DOES THE TRICK

Make Your Own Slide Film With Sound

*by Ronald L. Anderson**

The amateur can soon master the method of synchronizing picture and sound.

YOU can tell the story of your church and its activities in an effective and entertaining manner for less than twenty dollars, thanks to the modern tape recorder and 35mm camera—two inexpensive, easy-to-use, audio-visual tools available to most churches today.

Whether your problem is to attract new members to your congregation, to raise funds for various church activities, or to better explain your annual report, slide films with sound may be your solution.

What makes this type of audio-visual production especially attractive is that it can be made by non-professionals—persons whom you undoubtedly have right in your congregation.

If you have a tape recorder in your church, your problem is relatively simple—find an ardent camera fan with a 35mm camera (and flash attachment for any indoor pictures). A projector that will handle 35mm slides and a screen are also required.

Depending on the story you're trying to tell, your procedure might be something like this. Say, for example, you want to increase attendance at your summer church camp for young people.

The first step is to outline on paper the pictures you'll need showing the wide variety of activities at the camp. To add continuity to the series, you might build it around the experience of one particular youngster—"A Week at Camp With Johnny Jones." Your outline would include Johnny at home talking it over with his parents and with other youngsters who had been there before. Later would come a shot of him saying goodbye, and perhaps riding away on the bus to camp.

Unless summer camp pictures are already available they would have to be taken when camp is in session, but could all be obtained in a single day's shooting.

Once you have the pictures outlined, and perhaps a youngster in mind, your next step is to consider what on-the-spot candid recordings you'll need to add interest and realism to the slides. The shouts of the youngsters as they're swimming or singing around a campfire are typical examples of on-the-spot recordings you can tape at the same time your pictures are taken.

In planning the number of pictures to be used, keep in mind that no picture should remain on the screen too long. Twenty seconds is about the maximum before interest begins to lag. Also the series itself should be held to twenty minutes or less for best attention, depending on the age level of the audience.

Much of the success of the color slides will depend on the skill of the photographer, although fairly competent amateurs have proven highly successful at shooting effective pictures of this type. One point to keep in mind is that the pictures should vary from close-ups to middle shots to long shots and over-all scenes. A title shot would be made sometime during the shooting. This can be done by lettering the title on a colored card, then photographing it, or by any of the titling methods home movie fans use.

Since color can be shot on 35mm film for less than twenty cents a slide, including processing by the manufacturer, it's best to plan plenty of pictures rather than resort to retakes.

The same applies to on-the-spot recording for sound effects. Magnetic tape is inexpensive and can be erased and re-used, so that recorded material you are unable to use does not mean wasted tape.

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*Minnesota Mining & Manufacturing Company.

A YEAR'S READING PROGRAM ON—

The Rural Church and Its Work

*by C. R. McBride**

IN American religious circles there is a rising tide of interest in the rural churches and their people. Well this might be for there are more people in rural America now than at any previous time in our history. Today's rural population is numbered at more than fifty-five million—and that is a lot of people!

"But," someone objects, "I thought the rural population was declining and that we now have fewer people on our farms."

True, we do have fewer people on our farms than at any time since 1910. But to census-minded people the word rural means more than those who live on farms. Since 1790, when the first United States census was taken, Uncle Sam has classified his nephews and nieces as either rural or urban.

The urban he has defined as those living in cities with a population of more than 2,500. All the rest of the folks—those living on farms, in hamlets (18 to 250 population) and those in villages or towns (250 to 2,500 population)—he has classified as rural.

There are defects in this definition, but so long as the Bureau of the Census holds to it we have little choice in the matter. However, some denominations have tried to re-classify all towns of less than 10,000 population as rural. In our opinion this re-classification presents more problems than it solves.

This reading outline, then, is concerned with the people and the churches of the farms and settlements of not over 2,500 population. This we call rural.

The modern rural church movement may reckon the day of its birth as 1908, at which time President Theodore R. Roosevelt appointed his Commission on Country Life. These men—L. H. Bailey, Henry Wallace, Kenyon L. Butterfield, Gifford Pinchot, Walter H. Page, Charles S. Barrett and William A. Beard—every man an authority in his own right, made a careful study of American country life. Through the use of a half million questionnaires, sectional and regional meetings, and personal visits they studied country life as it had never been scrutinized before. In their report to the President they clearly stated the evils of the day and suggested remedial steps that should be taken.

Their report[1] is still excellent reading and one could do worse than start this year's reading by a careful perusal of it.

The report was so clear, the needs so evident, that religious denominations were spurred to start, or to enlarge, a special ministry to rural people. Today most major Protestant denominations have in their program departments or committees to supervise their work among the rural people.

On the interdenominational level this interest has crystallized in the National Council of Churches, in their Division of Home Missions, in a Department of Town and Country Work. Dr. Benson Y. Landis is the secretary of the department, and is ably assisted by Don Pielstick.

For the past nine years they have issued a magazine called "Town and Country Church."[2] Perusal of back copies will help orient a reader in activities on the rural field.

On the non-denominational and international basis the rural movement found expression in the Christian Rural Fellowship. This organization now claims a membership of over 3,000 in the United States and abroad. They too give expression to their aims and hopes by the publication of a bulletin, "The Christian Rural Fellowship Bulletin."[3] Their bulletin differs from "Town and Country Church" in that each bulletin is an address on some topic of rural interest by an authority in the field. Their 180 bulletins make a very helpful addition to a rural pastor's library. Past bulletins may be secured for a nominal fee.

The rural movement found expression among the Roman Catholics by the forming of the Catholic Rural Life Conference by Bishop Edwin Vincent O'Hara in 1926. They now claim a membership of over 10,000 priests and laymen. They hold an annual meeting, and in 1952 held an international meeting. Their official publication is "Land and Home."[4]

Why This Attention?

Sooner or later someone raises the question, "Why so much attention to rural people, after all they are only thirty-six per cent of our population and they are just like anyone else?"

Regardless of the per cent they represent they are still 55,000,000 strong, and that is more people than live in France. But their greater value lies in their reproductive powers. They bring into being, and train in their homes, school, churches and communities more than fifty per cent of the children of the nation. While our cities (over 100,000 population) consistently fail to reproduce themselves, rural people not only reproduce themselves but their surplus repopulates the cities.

In addition to their biological contribution they are the custodians of the natural resources, the maintainers of a democratic culture in our national society, and are susceptible to great spiritual development even with poor leadership.

Rockwell C. Smith has interestingly pictured seven reasons for giving attention to the rural people in his book, *The Church in Our Town*[5]. This book is must reading for orientation in the rural field.

Know Your Country

America is a large country. Roughly it is 3,000 by 1,500 miles. This nation has been the melting pot of races, nationalities and cultures. All social strata are to be found here. This means that economic and cultural differences are great. The land itself is variable with some being extremely fertile and some so poor, as one old man said, "You have to plant three peas in each hill, one to push, and one to pull, to get the third one up." To understand the rural challenge and to work intelligently toward its goal one should know the country.

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*Professor of Rural Leadership Training, Central Baptist Theological Seminary, Kansas City 2, Kansas.

[1] Report of Commission on Country Life, 1911. University of North Carolina Press, Chapel Hill, North Carolina.

[2] Town and Country Church—Department Town and Country Church. National Council of the Churches of Christ in America, 297 Fourth Avenue, New York.

[3] Christian Rural Fellowship Bulletin—Christian Rural Fellowship, 156 Fifth Avenue, New York.

[4] Land and Home—Catholic Rural Life Conference, Des Moines, Iowa.

[5] "The Church in Our Town," R. C. Smith, 1945 Abingdon-Cokesbury, New York, Nashville.

Dr. Carl C. Taylor, of the United States Department of Agriculture, has rendered rural people a real service by writing and editing the book *Rural Life in the United States*[6]. This book is the work of experts in his department and is as authoritative as any work we have at the present time.

Mr. Taylor has divided the United States into seven regions according to their major crops. He sees the following regions, Cotton Belt, Corn Belt, Wheat Areas, Range-Livestock Areas, Dairy Areas, Western-Specialty Areas and General and Self-Sufficing Areas. In each area, for various reasons, he sees a clear pattern of activity and thought that makes it possible to handle the area as a unit. Only as the rural churchman is aware of these differences can he intelligently minister in rural America.

For those who are especially interested in the Southland, Mr. Evans and Mr. Donahue have done a good service by writing *Our South, Its Resources and Their Use*[7]. Here, again, we are brought face to face with the terrific problems and overwhelming opportunities of the thirteen southern states. Their high birth rates and great density of population are quite in contrast with what we find in such states as Nevada, Utah and even Colorado. Here the approach of the rural church must be gauged to the needs and capacities of these people.

September and October

There is, in my opinion, a well defined ecology in rural work. Four elements are constantly at work with and upon one another in rural areas. These four elements, in chronological order, are land, home, community and church. There can be no redemption of rural society, the rural church, without careful consideration of and cooperation among these four. These form a unit and must be handled as such.

During September and October, when the harvests are being gathered, and the countryside is at its brightest, is a good time for us to become aware, anew, of the land from whence cometh all our material prosperity. Land, as used here, and with agricultural economists, means all natural resources outside of man himself. Natural resources, then, is a synonym for land.

To those who boast of the great and unlimited wealth of America, and assume that it will last forever, Mr. Fairfield Osborn's book, *Our Plundered Planet*[8] is sobering reading. It is "must reading" for a rural pastor. Our civilization is not the only one that has flourished upon this earth. Others have risen to great heights and then crumbled into decay, partly if not totally, because they neglected, through exploitation, the land. When the land was exhausted everything went.

We may now with assurance and fear say, "As goes the land so goes the church."

In this same vein of thought a quarterly periodical, "The Land,"[9] is filled with valuable information on natural resources and their use. For ten years this non-profit organization, Friends of the Land, has been campaigning for better land-use in America.

A compilation of some of the work of this organization, with valuable quotations from many sources, may be found in Lords book, *Forever the Land*[10].

If these suffice for a background on land we may well turn to some of the constructive approaches that have been made by Christian men and institutions. For inspirational reading *Sam Higginbottom, Farmer*[11], an autobiography, is highly recommended. Sam Higginbottom started his missionary career as orthodox as anyone. It was only after he had faced the realities of living in India that he left the orthodoxy of the mission work and began to think in terms of feeding the bodies of the people as well as their souls. This led to an agricultural degree, to teaching better farm methods, to persecution by the orthodox but later vindication and high public acclaim as a great Christian.

A similar book, *Lazyman Rest Not*[12], is a compilation of the letters of a Baptist missionary to Burma, Brayton Case. This man, too, saw the need for better care of the natural resources. Through his Christian pigs, chickens and eggs he made his way into the hearts of the Burmese. He was, unfortunately, struck down by World War II.

Dr. Ralph Felton, dean of rural leaders, has published a series of pamphlets on various aspects of rural church work. Three of his pamphlets are especially helpful in this area. They are "The Church and the Land"[13], "One Foot on the Land" and "A New Gospel of the Soil."

I would be remiss if I did not mention my own book in this field, *Rural Christians and Natural Resources*[14]. This book of thirteen chapters was written as a study course for adults and young adults who might be interested in a Christian approach to the natural resources.

It seems strange that Christian leaders have not more fully recognized the close relationship that exists between land and the prosperity and continuance of the church. Especially is this true in the light of the first commission God gave to man—Genesis 1:28.

The Rural Home

November and December

During November and December, the months of the two great home festivals, Thanksgiving Day and Christmas, we may well think of the second portion of our rural ecology,—the home.

It is reported that there are a few more than six million farm homes in America. A conservative estimate places the rural non-farm homes at near eight million. This makes a total of fourteen million, or more, rural homes in our nation. Dwelling in these homes are fifty-five million people.

It is the common observance of students that there is more familyism in rural than in urban homes. Coupled with this is the realization that these people produce a disproportionate share of the babies of the nation. These two things add up to make the rural home a vital factor in the educational, social and religious life of the nation. The rural homes as they perform their natural day by day functions are exerting a powerful influence on the church and nation of the next generation.

The old idea of winning the children and you have changed the next generation is a dangerous half-truth at best. Except on the rarest occasions the children are not won contrary to the home. The home still molds and forms their characters. The next generation will be what the homes make it with only slight modifications.

One book of special interest in this field is *Source Book on Home and Family Life*[15] by Irma Highbaugh.

The following statement on page

(Turn to page 72)

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[6] "Rural Life in the United States," Carl C. Taylor and others, 1949. Alfred A. Knopf, New York.

[7] "Our South, Its Resources and Their Use," E. F. Evans and R. L. Donahue, 1949. Stock Company, Austin, Texas.

[8] "Our Plundered Planet," Fairfield Osborn, 1948. Little, Brown & Company, Boston, Massachusetts.

[9] The Land. Friends of the Land, Columbus, Ohio.

[10] "Forever the Land," Russell and Kate Lord, 1950. Harper & Brothers, New York.

[11] "Sam Higginbottom, Farmer." Autobiography, 1949. C. Scribner Sons, New York.

[12] "Lazyman Rest Not," Randolph L. Howard, 1946. Judson Press, Philadelphia, Chicago.

[13] The Church and the Land, 1947; One Foot on the Land, 1947; New Gospel of the Soil, 1951—Ralph Felton. Drew Theological Seminary, Madison, New Jersey.

[14] "Rural Christians and Natural Resources," C. R. McBride, 1949. Judson Press, Philadelphia, Chicago.

[15] "Source Book on Home and Family Life," I. Highbaugh, 1947. Agricultural Missions, Inc., New York.

SPECIAL DAY SERMONS

A SERMON FOR LABOR DAY

Unconventional Saints

*by John J. Wilkes**

For many years Thomas H. Warner, an associate editor, provided our annual directory with a series of fifty-two sermons—one for each Sunday in the year. When he died two years ago he left sermon calendars for two years. This year we have substituted nine full-length special day sermons for the fifty-two week program published in earlier issues. We would be glad to hear from readers regarding the effectiveness of the change.

IN the midst of a discourse on humility which had been illustrated with a little child, Jesus was interrupted by a statement by one of his disciples. It is clearly an interruption for it does not deal with the matter at hand.

John says that as they went about the village, they found one casting out demons in the name of Jesus. As he continues, you can sense the pride in John's voice. "We forbid him, Lord, because he is not one of us."

Immediately therefore Jesus attacks this idea. "If he accomplished good," says Jesus, "why stop him? If he does good things in my name, he will not speak evil of me thereafter."

And here we have the case for conformity. John spoke out of great loyalty to Jesus and was intolerant of anyone doing things in an unconventional manner. Jesus' attitude was as broad as the Kingdom which has the dimensions of God himself.

And why shouldn't Jesus rebuke such a policy of conformity. Was there ever in history such a non-conformist as Jesus? Who ever did more unconventional things than Jesus himself? From the prophets to the present there have always been men and women who were weary of the bromides and the fashion of the day, those who broke through conventions to become saints.

Fishermen and tax collectors together in a religious movement! Why it just wasn't done, until Jesus began his call. A Roman legionnaire blessed and approved as having more faith than the pious Israelite nation? Well, that was certainly not conventional.

And the names of those who have since joined that band in unconventional ways and brought victories with uncommon means is larger than those who have been canonized by any church. Oh, how often men and women with unbaptized virtues have become unconventional saints!

And the church has found companions who were also unconventional in their manner of achieving goals and winning justice. The history of the labor movement is laden with tales of picket lines and jail sentences, lock-outs and blacklists. Prayer meetings have also marked its life and had their place in its history. Its unconventional saints have been the Webbs of England and the Debs of Chicago. Its voice has been that of a Kagawa in Tokyo and a Rauschenbusch in Rochester. Its music has often been the bitter ballad of the slums.

Labor has known that organization alone would not make its cause right. It was the essential righteousness, the inherent worth of its principles which kept its leaders and members ever at the task.

In an era called the era of the common man labor asserted that no man was common in the sight of God.

The union movement and labor itself has been attacked by every means. Today the weapon is the question of loyalty. If disloyalty is that quality which makes men work longer hours in a nation's defense, then they are disloyal. If the church is disloyal when it tears down fences about truth and asks that men examine truth, then the church is disloyal. Here is the word from another preacher of another day upon this subject:

"Our whole history is treason; our blood was attainted before we were born; our creeds are infidelity to the mother country, our constitution treason to our fatherland. What of that? Though all the governors in the world bid us commit treason against man . . . and set the example, let us never submit."

Thus spoke Theodore Parker long years ago. The ultimate in disloyalty is that against man, the free child of God.

Who sets the standard for loyalty after all? The D.A.R. and N.A.M., the Bilbos or the McIntires.

Listen to this bit out of your papers and you will see anew the lengths to which the new loyalty may take you.

A nationally known clergyman, spokesman for a Bible group in convention assembled, asked that a presidential candidate cease using the term "the brotherhood of man" because the Communists were using it in Europe in their propaganda. And we ask what might happen if next week he found a Communist reading the Bible. Would he ask us not to read it again?

This kind of loyalty probe is itself the most insidious kind of disloyalty. It is misdirected and blindly exclusive.

Labor's loyalty has been to the cause of social justice and the alleviation of suffering among the great masses of human beings who toil for their daily bread. It has freed countless others from toil that they might develop techniques and enjoy broader education. It has built bulwarks of hope in place of walls of despair.

It has succeeded in striking the color bar from its membership and ushering in the day when men shall be judged by their productivity and not their God-given color. That labor learned that lesson from the church's preachment is no credit to the church for the church has largely failed to equal its preachment in its practice.

Progress By Way of Unconventional

Let this fact stand out then. The church and labor have marked their progress upward by the continuing of the unconventional in achieving their goals. Then it is time, and past time, that the church and labor must together bring to a day of social bewilderment an ever clearer ethical and religious standard to which all men may give allegiance.

We pause as a nation today to praise those brave spirits who risked their children's bread in their endeavors to organize for living wages and decent conditions.

We recognize today the great spiritual impetus which prompted men to emancipate themselves from near-slavery and near ruin.

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*Minister, Euclid Avenue Baptist Church, Cleveland, Ohio.

The church calls again for all men to recognize God, not as a fringe benefit, but the one who is at the very heart of our labors.

The church and labor sufficiently integrated in a relationship of increasing understanding and cooperation would not simply be one and one making two. Welded by ties which are stronger than admiration and deeper than respect, they would become not two but eleven; and with twelve, Jesus, the great head of the church, changed a world, in an unconventional manner.

In an amusement park in Germany they have a strange device. A large building divided by two doors. One is marked:

"This way to a lecture on heaven." The other is marked . . .

"This way to heaven . . ."
The entrance of the lecture series is jammed nightly and the other is a gaping door.

The question that confronts us today is whether or not we dare to miss the lecture which is the conventional thing to be doing, and get on with building and travelling the highway to the Kingdom of God together.

REFORMED CHURCH WEIGHS HEADQUARTERS MOVE

Pella, Iowa—The General Synod of the Reformed Church in America, at its annual meeting here, appointed a committee to study the possibility of moving its headquarters from New York to some place in the Middle West.

The committee, comprising ten representatives from the five major geographical areas of the church, was instructed to report its findings at next year's meeting of the General Synod.

In another action, the Synod changed the name and reorganized one of its major agencies — the Ministers' Fund. The agency will be known in the future as the Board of Pensions and will handle all matters dealing with pensions, grants and annuities for ministers, their widows and orphans.

Of the church's 951 ministers, it was reported, 715 are members of the board's more than $1,500,000 annuity fund. Pastors and congregations together pay 11 per cent of the clergymen's salaries toward the annuity fund.

The Synod also voted to lower the pension age from 68 to 65, took steps to increase the pension from $75 to $100 per month, and added a death benefit of $1,000 if a minister dies before the age of 65 and $400 if after 65. —RNS

A CALL TO THANKSGIVING

A Sermon for Thanksgiving

by James A. Dillon*

O THAT men would praise the Lord for his goodness, and for his wonderful works to the children of men. With this recurring chorus of the 107th Psalm the Psalmist calls on men to lift their hearts to God in praise and thanksgiving. It is a clear call to those who have been delivered from bondage and have enjoyed the blessing of God.

Born out of the crucible of Hebrew experience, this Psalm is not just a song of rejoicing in personal deliverance and therefore restricted to that experience. This is a Psalm of enduring significance because it portrays with vivid clarity the experience of every man. The Psalmist turns his candid camera on four of the dramatic scenes of his day. Each scene reveals a crisis of human experience, the cry of the soul of man, and the cure of God's goodness.

These candid pictures reveal a human situation not limited by time and space. Yes, they were real experiences some 2500 or more years ago. But in their perception they portray with unusual vividness the timeless needs of men as these scenes are re-enacted in the realities of every man's life. They did occur once in a land far beyond the sea but again and ever again they recur in the experience of man wherever he may be.

To us, therefore, the inspired voice of the Psalmist calls from the past, reminding us of the blessings of God's deliverances, and challenging our souls with the holy call, "O that men would praise the Lord for his goodness, and his wonderful works to the children of men."

This is a call to those who have lost their way but have been rescued by the goodness of God's guidance. The Psalmist portrays this in his first snapshot, seen in verses four to eight. In a primary sense this picture shows us those who, while returning from the bondage of captivity, have lost their way in the expansive wastes of the desert. They wander in the wilderness in a solitary place. They find no city, no dwelling place, no oasis where thirst may be quenched or hunger satisfied. Then, in the moment of crisis, as their souls faint within them, they cry unto the living God. Through the goodness of his guidance he rescues them from sure destruction and leads them to the place of safety.

This picture is a universal dramatization of man's spiritual wanderings in our own day. Man loses himself in the wilderness of life and without God he finds nothing that satisfies the hunger and thirst of his soul. He seeks the panaceas of human conception, but they are ever wells without water. He turns to the guidance of man's wisdom but it leads him deeper into confusion. Not until he looks up and the cry of his soul ascends to God does man find the help needed.

Two men, we are told, were crossing a great desert and in their notebooks they kept an accurate record of the significant landmarks they passed. Suddenly a great storm overtook them and they sought refuge in a rocky cave. Afterwards they discovered that the storm had uprooted shrubbery, altered sand dunes, and changed the contour of the land. All their specific notations were useless. One, in the panic of his soul, expressed the conviction that they would perish amid the desert wastes. The other remained calm and quiet. Then, in the darkness of the night he pointed up and remarked, "Everything is all right. The stars are still there."

Ultimate deliverance always comes from God. Amidst the wanderings of man today there is a need to look up to the One who said, "I am the Way, the Truth, and the Life." Looking unto him all who have lost their way in the wilderness of life are rescued by the goodness of God's guidance as his Spirit whispers to us in the time of our soul's deep cry for help, "This is the way, walk ye in it."

The Psalmist also issues a call to those who have lost their freedom but have been delivered by the goodness of God's power. Thus we have the picture given in verses 10 through 16. Here we see the portrayal of a man imprisoned in a dungeon. It is a picture of terrible misery. The man is there through his disobedience and rebellion. He has ignored the words of God and in his rebellion there is none to help or to lead him to freedom. In this crisis hour a cry to God goes up

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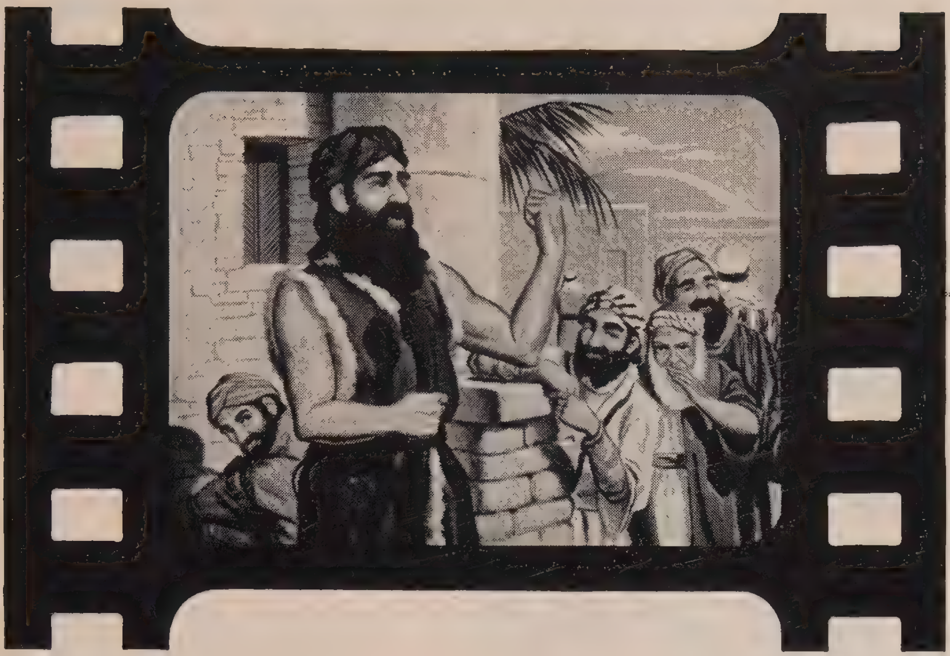
*Minister, Fairview Community Baptist Church, Camden, New Jersey.



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from his heart. Then deliverance by the goodness of God's power breaks asunder the bonds that fetter and the prisoner is set free.

Many a man today is building his own dungeon and is imprisoning his own soul by ignoring the truths of God's Word and rebelling against his will for human lives. The truths of God's Word are redemptive, saving, helping, strengthening truths. But in the willfulness of sin man rebels against this truth and imprisons himself. A man I once worked with thus built a cell for his soul. He knew that he ought not drink but he was powerless over the habit. He would join some friends in week-end card games and then participate with them in their drinking. On Mondays he often came to work with an aching head and sick stomach. In his disgust he would say to me, "I tell you, this is the last time. I will never do this again." But he had imprisoned his soul and again and ever again the same story was reenacted. Refusing the truth of God that brings deliverance he lived the life of a prisoner, enslaved in tragic bondage because of his sin.

Truth Transforms

To every man there is great deliverance from the freedom-robbing power of sin, from its slavery and bondage, in the redemptive truth of God. There is the power of the One who said, "Ye shall know the truth and the truth shall make you free." That truth transforms life. It breaks the power of sin. It changes the prison cells of this life into palaces where the soul fellowships with the living God. Thus Paul in a Roman prison rejoices in the Lord. Thus to a Martin Niemoeller a concentration camp becomes a rendezvous with God. It is the vitality of saving faith that makes the difference. A Hitler languishes in prison and there writes *Mein Kampf*, a treatise of hatred and lust for power. A Bunyan with trust in the living God uses the hours of imprisonment to give the world the *Pilgrim's Progress*, a book pointing men to the Celestial City. With the Psalmist we declare, O that men who have lost their freedom through their sin would cry in faith to God and find the blessing of the deliverance of his power.

Through his next picture the Psalmist gives a call to those who have lost their health but have been healed by the goodness of God's love. This portrayal is shown in verses 17 to 22. We see in this snapshot those who through their sin have brought the horrors and pains of deadening disease upon themselves. We would not assert today that every sickness has some immediately antecedent sin as its cause. On the other hand we cannot deny that often there is a relationship and that many physical ills do result from human evil. Often human transgressions of God's law results in the loss of physical and mental and spiritual health. The physician comes along and he does wonders—but only with the great restorative and curative powers God has put in the medicines. The psychiatrist takes his turn and is often helpful, but he is able to deal only with the foliage and not with the roots where the real trouble is. The educator tries his hand and we owe much to education, but we realize that education can only teach how to do, not how to be; how to get, but not how to use. Man must, in the crisis of physical and spiritual disease, seek a healing that touches his deepest need. Then he can only turn to the One who loved this world and gave himself for it. Of him Isaiah wrote, "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. He was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all."

Whenever men have cried unto the Lord in their weakness and sin, they have testified with the Psalmist that the Lord sent his Word, and healed them, and delivered them out of their distresses.

Peace Be Still

The Psalmist finally sends forth a call to those who have lost their peace but have been calmed by the goodness of God's presence. Verses 23 to 31 show us this picture. It is a dramatic one of a storm at sea. There is the howling tempests and the sickening raging of the fearful waves. The seamen are helpless before the storm's onslaught. In desperation they cry unto God who brings them out of their distress as he makes the storm a calm and raging sea a tranquil pool. Peace comes to the heart of the frightened mariners with the great realization that God is with them in the midst of the storm.

As we visualize the Psalmist's stormy scene we readily recognize the intimate portrayal of the heart of modern man. He too is tossed about and upset by the storms of life, the mounting tensions of experience, the waves of uncertainty that overwhelm him. Man's heart is thus often disturbed and distracted. But as in the experience of the Psalmist, and as later on the raging Sea of Galilee, the Lord God is there to speak peace to the heart and to still the storm. At his word the winds go howling back to their mountain caves and the sea finds new calm and quiet rest.

Here is revealed the secret of peace and calm—to know that he is with you in the storms of life. It was when out of the whirlwind God spoke to him that a new peace saturated the life of Job.

An atheist tried to indoctrinate his young daughter in his unbelief, and he gave her a slip to read on which he had written, "God is nowhere." In her innocence the girl read, "God is now here." That is the blessedness of faith in him. It always enables us to sing, "Alone, no never alone. He promised never to leave us, never to leave us alone."

For calm in the midst of storm, for peace of heart where the world knows only troubled unrest we must trust God, believe him, yield to him and rely on him as our Lord and Saviour. We must trust the One who has told us to be "content with the things we have because he will never leave us or forsake us."

It is easy to recognize the parallels between the candid snapshots of the Psalmist and the realistic experiences of modern man. But God's deliverances are not implicit in the simple recognition of the crises of life. As of old, it is the cry of the soul in faith that opens the door to the cures of God in holy love. "Whosoever shall call on the name of the Lord shall be saved." Jesus said and still says, "Come unto me all ye that labor and are heavy laden and I will give you rest."

The call of the Psalmist is therefore to us a call to revival and dedication first. There must be faith and decision. We must bring to him our stupidity and sickness, our slavery and sin and find in Jesus Christ the Saviour who redeems and rescues, who guides, heals and transforms life. It is then that the call to thanksgiving stirs the hallelujahs in our hearts. To the holy summons, "O that men would praise the Lord for his goodness," our response is not in mere words flowing easily on our lips, but lives lived with the consciousness that God's amazing grace is real to us and we have experienced the redemption that is in Christ Jesus. Then we live with the awareness of a holy fellowship with our Lord and we go on and on in life, trusting God and praising him for his goodness and his wonderful works to the children of men.

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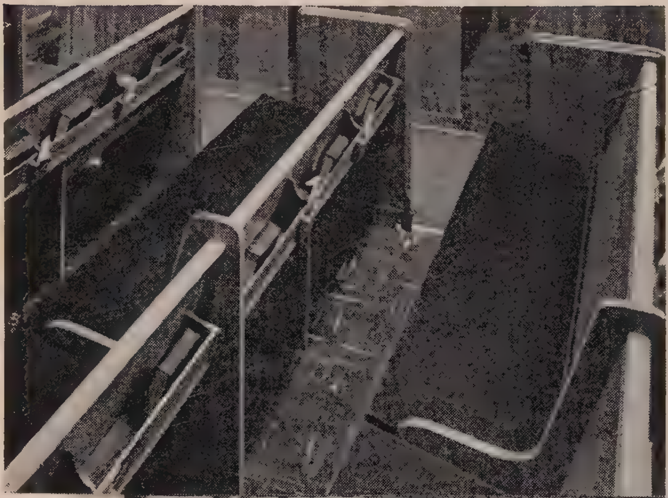

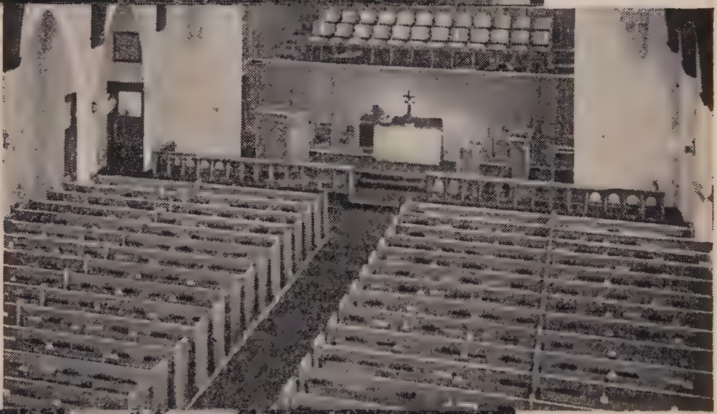

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THE PURPOSE AND PLAN OF MERCY

A Sermon for Advent

by *Milton F. Schadegg**

THE New Testament contains very little poetry; but our lesson found in that long first chapter of St. Luke is mostly poetry. We might well say that the two great poems of the New Testament are the "Magnificat" by Mary and the "Prophecy" by Zechariah. And the theme of both of them is mercy and thankfulness.

When Mary realizes why her cousin Elizabeth hails her with the words: "Blessed art thou among women," Mary's words of gratefulness rise to poetic beauty: "His mercy is on those who fear him from generation to generation." Then in a rhythm of reason she tells why her heart "magnifies" the Lord, because:

1. He has shown strength.
2. He has scattered the proud.
3. He has exalted the lowly.
4. He has put down the mighty.
5. He has filled the hungry.
6. He has sent the rich away.
7. He has helped Israel in the remembrance of his mercy.

Yes, it is his mercy which has done all this!

And in the second poem the idea of mercy is introduced by Zechariah as he rejoices in the birth of his son, John, later known as John the Baptist. Speaks the father: "Blessed be the Lord God of Israel for he has redeemed his people . . . that we should be saved from our enemies . . . to perform the mercy promised to our fathers." And Zechariah prophesies that John "will go before the Lord to prepare his ways, to give knowledge of salvation . . . through the tender mercy of God."

Immediately following these timeless poems, alluding to the mercy of God, we hear these words: "In those days a decree went out from Caesar Augustus that all the world should be enrolled . . . and Joseph also went up to the city of David which is called Bethlehem." Next Sunday we shall hear that beautiful story of the birth of our Saviour. But today, in preparation for deeper appreciation of the gift of the Christchild, let us consider this subject of mercy which is the theme of the two songs of gratitude: Mary's "Magnificat" and Zechariah's "Prophecy."

Someone said to me recently, "Why is it: theological sermons aren't preached in this generation the way they were years ago?"—as much as to say, theology is unpopular. To which I replied, "Many theological sermons have left their hearers cold—lives unchanged, the world unchallenged. A steady diet of theology from the pulpit would empty the pew as surely as an epidemic." But in defense of theology it may be said that from time to time a theological message can provoke thought, give light and knowledge, and win men to God. Such a theological problem let us now consider, namely, the *purpose* and the *plan* of mercy.

When your neighbor uses the word mercy he means: compassionate treatment, leniency, kindness, mildness.

When your minister uses the word mercy in the Biblical sense he means: a forgiving helpfulness toward a wrongdoer. He means a loving kindness which restores an offender to complete fellowship through forgiveness.

Now the reason mercy is mentioned 257 times in our Bible is because the Bible records so many instances of man's breaking fellowship with God; and the Bible also tells the inspired and eternal message of love and reconciliation—that God through his mercy forgives man's wrong doing and restores man to communion and fellowship.

The Biblical message concerning the mercy of God explains this mercy as a free, unconstrained expression of his love which is offered in all men, the worthy and the unworthy alike. The "pass key" to right relations with God is the atoning death of Christ, for as the golden text of our Christian faith reminds us, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Putting the whole idea in one sentence: The purpose of mercy is forgiveness of sins, and fellowship with God; and the plan of mercy is the advent of Christ, his teaching, and his death that those who believe can be saved.

Let us now inquire more carefully into the purpose of mercy. When we consider the purpose of anything corrective—as mercy surely is corrective—then it follows that there must be a condition to be corrected. If mercy is leniency, compassionate treatment, and forgiving helpfulness then what is to be forgiven? The answer is: wrongdoing or sin is to be forgiven.

The Bible opens its great historical record of humanity in the "fertile crescent" with the symbolic story of a man and a woman in a garden; and something goes wrong. At the very start of human life on earth, things went wrong by man's free choice; and on through the story in Genesis and Exodus, and on through the books of history from Joshua to Esther, there is first one thing and then another—story after story of lust, lies, or looting; but always these wrongs are confronted with the challenge and the call:

> Seek ye the Lord while he may be found. Call ye upon him while he is near. Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord for he will have mercy upon him, and to our God for he will abundantly pardon.

This timeless call is as timely today as then. It is a fitting introduction to the beginning of the church year in Advent. It is a challenge to spiritual cleansing to enable one to worthily come to the manger and to the Christchild. And matching this eternal call is an eternal promise:

> Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

This promise of goodness and mercy, next to the gift of the Christchild, is the most precious gift that has buoyed men sinking in the sea of sin, sorrow, or suffering. And goodness and mercy do follow everyone who walks with God and believes in his kindness and his love.

In fact of all the moral attributes mercy is the only one in which we can come near to equaling God. For, as Sterne says, "While we can never *give* like God, surely we may *forgive* like him." How beautiful the words of Shakespeare's Portia: "The quality of mercy"—

> The quality of mercy is not strained; it droppeth, as the gentle rain from heaven upon the place beneath; it is twice blessed; it blesseth him that gives and him that takes: 'tis mightiest in the mightiest: it becomes the throned monarch better than his crown. Mercy is an attribute to God himself; and earthy power doth then show likest God's, when mercy seasons justice. Consider this,—that, in the course of justice, none of us should see salvation: we do pray for mercy, and that same prayer doth teach us all to render the deeds of mercy.

To summarize the purpose of mercy:

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*Minister, Park Avenue Congregational Church, Arlington, Massachusetts.

It is to bring us to the heart of God, and to have us in turn render the deeds of mercy!

And that thought brings us to the *plan* of mercy. But first a word of warning. Thomas Watson has cogently phrased the idea: "To sin because mercy abounds is the devil's logic; he that sins because of God's mercy, shall have judgment without mercy. Mercy is not for them that sin and fear not, but for them that fear and sin not." If only we might warn those who take lightly their sins, their confessional, their penance, and their indifference!

Now concerning the plan of mercy that is found in the New Testament. It is that of the Atonement: Christ, the exalted spiritual Lord, in whom we believe, move, and have our being is given to us by God as our ever-present and continual propitiation—reconciling us to God whenever we do wrong. This divine love flows into us when in conscious confession we speak to our Maker and Redeemer, recalling our misdeeds "the remembrance of which is grevous unto us."

Actually, mercy in God is a permanent disposition, exhibited at its noblest in Jesus' demeanor, containing no note of condescension, but rather a communion of spirit such that Christ can call the recipients of mercy his "friends."

This mercy is free. It is absolute and puts all men in debt to God for every good gift. Our part is to enjoy it with wonder and adoration. The knowledge of the mercy of God is more than a mood of comfortable security—rather it is a moral inspiration enabling us to bear all things because of the boundless divine love that working in us makes all things new even unto eternal life.

Now the application of mercy follows the promise and the injunction of Christ. In his Sermon on the Mount he gives the promise: "Blessed are the merciful for they shall obtain mercy." (St. Matthew 5:7) And in St. Luke 6:36 is the injunction: "Be ye merciful, even as your Father is merciful."

Here is a call to discipline. And since we are disciples of Jesus in our generation let us ask ourselves "What works of mercy shall we undertake in obedience to his discipline?" To answer this let us turn to scholastic theology.

Scholastic theology is an area of thinking of which Protestants hear very little, due to their somewhat disorganized training, leadership, and church organization; and due to their belief that salvation is attained only by faith, not by works. Nonetheless, scholastic theology has some pertinent

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and "down to earth" suggestions on the subject of mercy. St. Thomas Aquinas discusses Seven Works of Mercy, Spiritual; and Seven Works of Mercy, Corporal. Let us see how well we do these works. Let us resolve to do them all.

The Seven Spiritual Works of Mercy are:

1. First, to teach the ignorant. Teachers, parents and youth workers can score here. Can you?

2. Second, to counsel the doubtful. Have you in recent months, or ever, made it a point to talk about your Christian faith in such a positive way that the doubtful have been helped to say, "I, too, believe in Jesus." If so, God bless you!

3. Third, to console the sad. Here almost all of us can say, "We do." Yet there are people who find it awkward to write a note of sympathy, or to say a word of consolation to anyone in sadness. But it is our spiritual duty to do so in mercy.

4. The fourth spiritual work of mercy is to reprove the sinner. How far removed from each other we are in city life! How often each "minds his own business!" How quickly in this modern age we would resent anyone's reproving us! And I know how hard it is for the minister to say to a man, "What you do is a sin. It is harming you and others. Come let us reason together!" People today, as never before like to think of themselves as free, with none of the social pressures of the small town where community opinion has helped many a weak-willed and potential sinner to refrain from wrongdoing. Is it not a valid commentary on city life that crime and immorality are frequent because it is so easy to hide from the reproof of others?

Only a fortnight ago speaking to a court probation officer, as I have to do in the performance of my pastoral duties, the officer said, "Some days I wonder at the oratory I've wasted in my years in this court. How often I've told these spoiled and willful people how wrong it is for them to do what has brought them before the law. But they resent being told. Their hearts are hardened. They will listen only when you tell them what they want to hear."

Does that comment strike home? Do you recall ever resenting a reproving statement from your parents, your teachers, your minister? But have you not found that one of the best ways to conquer sin is to have a friend reprove you and then help you? And those of you who are led by the Holy Spirit to an opportunity to give reproof:—don't shun it; but speak out with love and firmness; for in so doing you are performing a spiritual work of mercy.

5. The fifth work of mercy is to forgive the offender. We need to forgive and be forgiven. Christmas is a glorious season to let love be enshrined! As you look ahead to Holy Communion on Christmas Eve, decide to forgive. This work of mercy will make you glow with gladness.

6. The sixth spiritual work of mercy is to "bear with" the oppressive and the troublesome. I can see some of you smiling as you think of situations and persons who have sorely tried your patience. Some days people can be so bothersome, so demanding, so skeptical, so suspicious, so mean and small, so stupid! But that's the way they are; so in mercy "bear with" them. After all "the straw that breaks the camel's back" could be shaken off—if only the camel would chuckle at "straw time." Wasn't it Artemas Ward who said, "There's nobody funnier than people." So if you let your sense of humor work for you you can "bear with" the oppressive and the troublesome.

7. And lastly the seventh spiritual work of mercy is to pray for all. A child's prayer ends, "God bless everybody." Does he mean it? Does he understand it? Possibly not. But the prayer represents a great ideal; and surely Christ's spirit includes everyone. So let us—in mercy—include our enemies in our prayer.

Finally, in closing, what are the corporal works of mercy? These are amply illustrated in many popular handbooks of piety. Suffice it to say that our enlightenment is the greatest of any Christians, and hence our application of the gospel in social action is the greatest. Through local, national and world welfare programs—state supported, and church supported—we pretty well cover the seven corporal works of mercy: "To feed the hungry, to give drink to the thirsty, to clothe the naked, to shelter the homeless, to visit the sick and the prisoners, to ransom the captives, and to bury the dead."

Therefore, as we join with Mary and Zechariah and all the saints and all our loved ones, let us heartily give thanks to God for his mercy—for his purpose to save us from sin, and for his plan of Christ's ever-present redemption in our hearts. These are God's gifts at Christmas. Let us show our appreciation by our faith and by our works!

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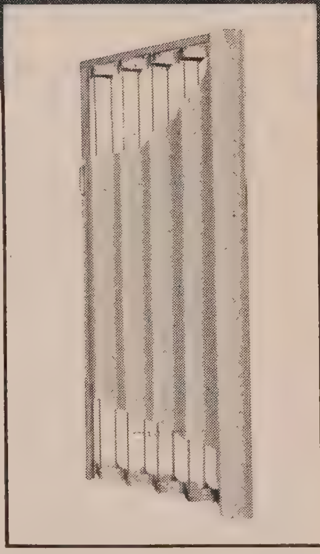

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THE MESSAGE OF CHRISTMAS

A Christmas Sermon

by Harry Burton Boyd*

For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:11-14.

IT IS necessary to remind ourselves occasionally that Christmas is pre-eminently the Festival of the Child. The tree with its brilliance, the mystery of the hidden gifts, and the note of happiness all reflect the spirit of childhood upon this holiday.

In America we are accustomed to see holidays slip from their original meaning into strange associations. Christmas is becoming for too many the season of sophistication and extravagance. Even in the charities that flourish at this time the dominant note is wholesale relief. Organization and effective publicity have replaced the personal contact and the neighborly kindness.

The keynote of Christmas should be Hope.

The child in the manger twenty centuries ago was the fulfillment of a lively hope. The prophet sang, "For unto us a child is born, unto us a son is given." Today, as in the past history of the race, the child in the home is the symbol of a Holy Hope. The future is wrapped up in that helpless form. Ideals that have become tawdry and stained by careless living take on their early hues. Aspirations that have been muted by disappointment sing again in the heart. Ambitions that were dead live again. Mountain tops shrouded in fog blaze with the glory of the rising sun. Each generation finds its hopes vivid and vibrant in the life of its children. The infant Jesus expressed in his helplessness the hope of the world past, present and future. He is timeless in that peculiar relation to the race.

The Shepherds in their simplicity paid him homage. The Wise Men with their knowledge brought him gifts. Both expressed their hope for the future bound up in the Babe. Mary stored in her mother's heart all that occurred and built her hope for her first born. For twenty centuries men and women have turned aside from duty, routine and pleasure and as they viewed the Manger cradle have felt the thrill of rekindled hope.

There comes to the world from Bethlehem the message of the love of God.

The angels sang, "The child is a Saviour." The angel of the Annunciation told Mary, "And thou shalt call his name Jesus." Men, as in every generation, are searching for God today. Some with a spirit of fierce intolerance. They would find God, bring him forth to the waiting world, then shut men away from him by creedal or ritualistic formula. Some look for him in the hidden secrets of the universe. He would be revealed by them as the propounder of riddles, or the Master of Law. Others look for him within, and lost in a maze of subjective mysticism, are unable to show him to a waiting world.

Only when we turn from our methods and look at Jesus do we really see God as Father. All the attributes ascribed to him by saint and mystic are swallowed up in the holy and tender love expressed in the word Father. The parables of the Prodigal Son and the Good Samaritan would have no meaning for the race unless Jesus had shown God as the Father who loved his Children. Amid the bitterness of life the glory and beauty of that revelation stands as a beacon of hope.

Assurance of victory is born in the heart of the world as the angelic chorus is repeated.

In the myth era of the race there are the stories of the golden age in the distant past. Religions look back upon the time when the gods lived and loved. We find that tendency to place the age of goodness and the era of purity in the past expressed by our educators and publicists today. And common folks imitate the pseudo wisdom of their leaders by lamenting the folly of the present and exaggerating the virtue of the past. They see but little hope for the future unless there is a reform that shall be cataclysmic in its nature. There is a sameness in all these expressions of pessimism. Like the drum-beats in the heart of an African jungle their tiresome reiteration is maddening. They are out of tune with the Message of Christmas, "Glory to God in the highest."

That chorus swells with the glory of achievement. There can be no final failure. We struggle and fall. But we rise again. Intolerance, bigotry and hatred may obscure God and hide his truth. Still he is there and men shall see him as he is. The nations may rage but he that sitteth in the Heavens shall laugh. In spite of sin and selfishness God is the Lord.

Through all the hatred and warfare of Life men hope for peace.

The Christmas Message thrills us because it sees that hope achieved. Not by combinations of power, not by national checks and balances, nor by the supremacy of one race over another, shall Peace be won and kept. It shall be victorious only when it is the warp and woof of the hearts of men. The Christmas Message of Peace must be repeated by the individuals who have won Peace for themselves. Only they can sound the strong note of Victory. One by one the refrain shall be caught up by Victors from every race and nation until again it shall ring throughout the world.

Oh, holy child of Bethlehem,
Descend to us, we pray;
Cast out our sin and enter in,
Be born in us today.

When we utter that prayer with sincerity we shall be able to sing the Angelic Refrain, "Glory to God in the highest, and on earth peace, good will to men."

Then shall we realize the Message of Christmas as a definite personal experience.

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*Minister, First Presbyterian Church, Indiana, Pennsylvania.

LAUNCH PRAYER CARDS IN TEXAS RESTAURANTS

Dallas, Texas — A campaign to encourage people to say grace before meals when dining in public was instituted by the Texas Restaurant Association.

At the group's annual convention here, members voted to cooperate in the campaign by keeping "tent" cards, bearing suggested prayers for Protestants, Roman Catholics and Jews, on all tables in their establishments at all times.

The prayers:

Protestant—Bless, O Lord, this food to our use and us to Thy Service and make us ever mindful of the needs of others, in Jesus' name. Amen.

Catholic—Bless us, O Lord, and these Thy gifts which we are about to receive from Thy bounty, through Christ, our Lord. Amen.

Jewish—Lift up your hands toward the sanctuary and bless the Lord. Blessed art Thou, O Lord our God, King of the universe, who bringest forth bread from the earth. Amen.—RNS

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THE COURAGE OF FAITH

A New Year Sermon

*by George A. Buttrick**

Now faith is assurance of things hoped for, a conviction of things not seen.—Hebrews 11:1.

THIS is the only definition of faith given in the Bible, and at first blush it does not seem very helpful; it appears to be multiplying words without wisdom. The Bible is not a book of definitions—for which we may be thankful; for truth cannot be imprisoned in a cage of words. The Bible is a book of faces (such a motley array!), and among them the face of Jesus. The Bible is a book of stories (as raw and real, as gay and tragic, as life itself), and among them the story of the cross. The Bible does not say, "Learn this definition." It says rather, "Look at these faces. Watch them as the lights and shadow of our strange experience play upon them. As you watch, truth will come. You may not be able to define it, but you will know it; and the truth will make you free."

In the text the Bible becomes for once a prosy schoolmaster reciting a definition — "Faith is assurance of things hoped for." But the next moment the Bible is an artist again. The pictures begin to crowd the canvas: "By faith Abel" . . . "By faith Enoch" . . . "By faith Abraham" . . . "By faith Moses." Soon the prosy definition of faith begins to glow with meaning because it shines in a face and an adventure.

What is faith? Jesus called it an essential in all worthy living. "Ye believe in God: believe also in me." If he found faith in unsuspected places (as, for instance, in a Roman centurion) he exclaimed in joy: "I have not found so great faith, no, not in Israel." Faith can purchase salvation; such was his teaching; for he said, "Thy faith hath saved thee; go in peace." Faith can work spiritual miracles: "If ye have faith, yea so much as a grain of mustard seed, ye could say to this mountain, 'Be thou removed,' and it would be carried into the midst of the sea." Faith is the crux of human living: "He that believeth shall be saved, but he that believeth not shall be condemned." Once he asked in a mood of pathos: "When the Son of Man cometh shall he find faith on the earth?"

What is faith? It is not blind credulity. It is not according to the schoolboy's definition: "believing something which you know isn't true." It is not a flogging of the mind into an acceptance of a creed which is suspected to be false. Science, history, criticism — faith welcomes them all as allies and friends. If we protest to the questioning which is characteristic of our age: "You must scrutinize my faith," we are admitting that life is built on foundations that we dare not trust. We are demonstrating, not our faith, but our fears! Rightly understood, faith is not opposed to reason; it is basic to reason. Faith plants its flag on the land; then reason explores it!

For example, science is at present engaged in an attack on the mysterious scourge of cancer. How must that attack proceed? By reason? By all the weapons of knowledge and experiment? Yes; but the attack proceeds because faith has already planted its flag. Behind this attack on cancer there is a gigantic credo. Those engaged in the crusade are even now chanting their belief. They are saying in effect: "We do not know why this scourge has been fastened on mankind, but we do believe it can be conquered. We believe that the realm of the flesh can be understood by the realm of the mind—that the two realms swim in a common medium. We believe that the universe will honor our pity and painstaking toil. We shall attain." But that is all faith. Perhaps cancer cannot be understood, and still less conquered. Perhaps the universe is mocking us. Who knows? But let the faith be lost, and science would be helpless—life a ship without compass or rudder! The cure of cancer will come by reason working within faith! The cure of cancer is "an assurance of things hoped for, a conviction of things not seen."

Faith is not blind credulity. Again, it is not a magic nor is it confined to religion; it is a force operative throughout the range of life. We have seen that the scientist walks by faith as well as by sight. He begins an experiment trusting that light will behave as it always has behaved, that the force of gravity will be constant, that the law of conservation of energy will not be abrogated. He begins the experiment, that is to say, believing in the dependability of the world. But how does he know the universe will be faithful five minutes hence? He does not know. He cannot see. He must make his leap on faith!

William James imagines a man caught in such a position on a steep mountain side that he can save himself only by jumping over a hazardous abyss. If the man waits for scientific proof that he can leap that gulf, he will starve to death. The only proof is in the attempt. If he takes counsel with his fears, he will become momentarily more timid and uncertain and invite failure. But if he screws his courage to the sticking-point, if he speaks to himself in assurance of things hoped for, in conviction of a safe landing not-yet-seen, he will create his own proof! That is an instance (and there are many such in life) where "he that believeth shall be saved; but he that believeth not shall be condemned."

The pioneers have all been men of faith. Our Pilgrim forbears essayed to build on these shores an order of humankind in which a man might honor his conscience as his king! Could the dream come true? Who could tell? They came; and soon their prairie-schooners sailed over endless billows of prairie-grass towards a Promised Land. But was the Land really there? Who might know? Soon they beheld in vision a populous commonwealth dedicated to freedom. One of them laid his ear against the prairie and said: "Hark! I hear the tramp of coming millions!" But he heard with the ears of faith, and he saw with the eyes of faith. How were they to tell that the Land seen in vision was not a mirage? They could not tell! Reason could not help them. The first covered wagon was reckless of reason, a violation of our much vaunted common sense. The driver of the first covered wagon was the fool of the play; all the substantial and sensible people said he was a fool—the church officials, the chamber of commerce, and the leaders of the political parties said he was a fool. How was America made? By faith. An inner obstinacy of courage gave assurance to things hoped for! The force of faith holds sway throughout life, and not only in religion.

Faith is your birthright. You all have faith just as surely as you all have doubts. I hope you will be wiser than your immediate forbears that you will advertise your faith rather than your doubts. In the last resort nobody cares a rusty nail what you do *not* believe; it is your positive credo, your soul's conviction, that blesses mankind. There are times when you have faith in God—or the word would never have been found on human lips. There are times when the "Way" of Jesus shines as your path—as clear as a white ribbon of road in moonlight. There are times when ideals are not mere day dreams but the healing shadow of the Eternal falling on the garden of Time.

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*Minister, Madison Avenue Presbyterian Church, New York City.

Robert Browning shows a bishop taking issue with a sceptic. Very wisely the bishop grants all the sceptic's arguments. He says to his critic: "All right! Let's resolve not to believe anything. The world is without God and without hope. Jesus is a delusion. Prayer is a futility. Ideals are mere imagination or a conceit of the nerves." What happens? Why, faith comes back! Now the problem is—how to guard our unbelief, for belief comes back to shake us by fits and starts: And (you recall the lovely words!) just when we are most fixed in our unfaith—

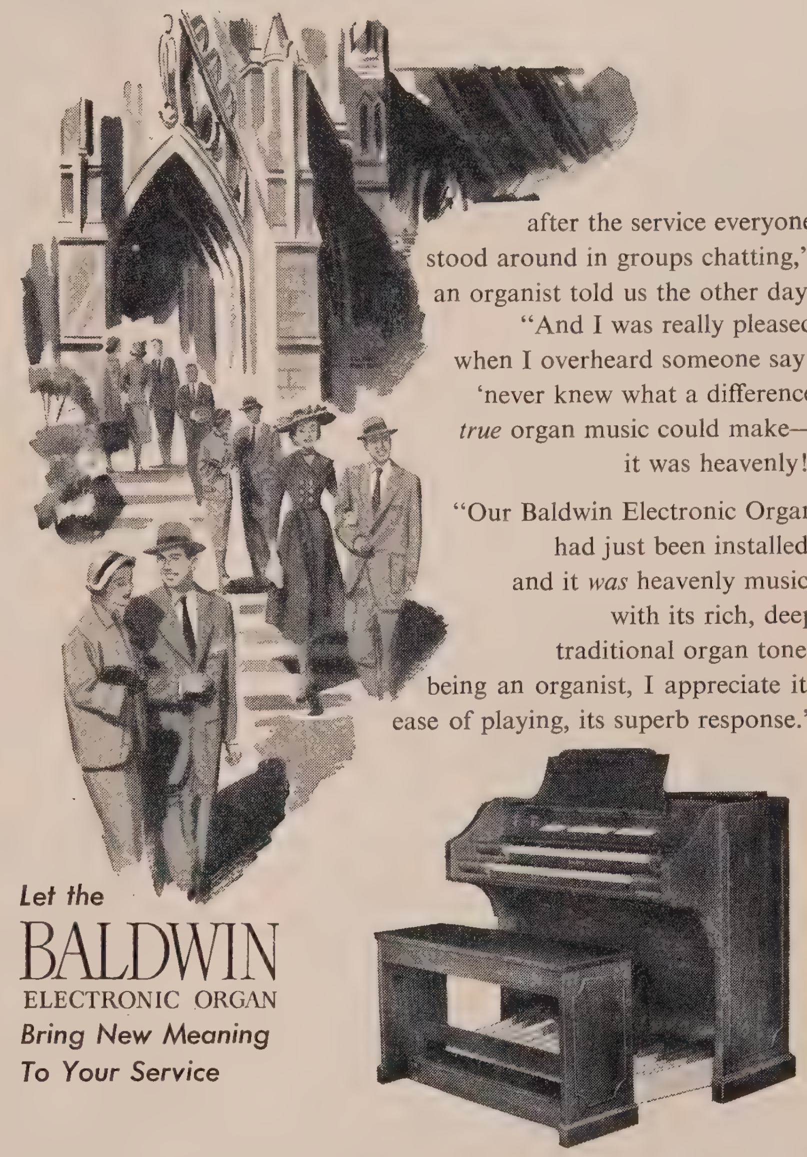
Just when we're safest, there's a sunset touch,
A fancy from a flower-bell, someone's death,
A chorus-ending from Euripides,—
And that's enough for fifty hopes and fears
As old and new at once as Nature's self,
To rap and knock and enter in our soul,
Take hands and dance there, a fantastic ring,
Round the ancient Idol, on his base again,
The Grand Perhaps!

What religion calls faith is as ineradicable as the scientist's faith that the universe is a "uni-verse"—One song! It is as reasonable, and as unreasonable. It ventures on God revealed in Jesus, as the scientist ventures on the constancy of Nature. It is of the same texture as that courage which drove covered wagons across our plains.

But let us turn to the chapter—to the pictures, not to the definition—to learn what the Bible means by faith.

This chapter has been called the Bible's "Hall of Heroes." At the distance of antiquity Enoch and Abraham, Joseph and Moses, are an assembly of heroes. Their contemporaries probably did not recognize them as heroes. If they were living today we might call them a chapter of fools. For see into what madness their faith led them. "By faith" Enoch walked with God! He did not covet the world. He did not strive and accumulate. He had a little shelter from the storm, a stack of fuel for warmth, a few handsful of fruit and grain. This was all he asked —for his real life was elsewhere! He did not hurry breathless from one unfinished task to another—he walked;

"I overheard them talking about the Baldwin on the Church steps . . .



after the service everyone
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and he walked with God. He was convinced of a Living Presence around him and within. Could he prove the Presence? Only by the courageous venture of prayer:

Speak to him, thou, for He hears, and
spirit with Spirit can meet—
Closer is He than breathing, nearer
than hands and feet.

Enoch *did* speak. Perhaps there was at first no answer. Probably he never heard a voice; but he clung to his faith. Soon he entered on a companionship which slowly became his whole existence—until that barbarous age learned to say to him (in a testimony that has come flashing down the years): "Enoch walked with God." But what would we say of a modern Enoch?

Look again: "By faith Abraham went out not knowing whither he went." Could anything be crazier than that? Why so strange a journey? To look for a city that hath foundations! The city in which he lived left him ill-content. Its standards were like an evil breath. Its mind was earthy, "God" (he said to himself) "intends men to live in a higher way." So he sacrificed home, friendship, business, pleasure for a hope which he could not give a name! See him riding across his desert looking for the spires of a city of life built by invisible hands—riding—by faith! Where would the venture after a truer community lead him? He did not know! He went out pursued by the laughter of his pagan, God-denying neighbors. His message echoes down the gusty years: "What we have once seen to be true," he says, "by that let us live. If the truth fades, then we must travel by the memory of the truth, until memory becomes once more the present vision." But what would we say of a modern Abraham?

Look again: "By the faith *Moses*." He is the strangest entry in this chapter of fools. He "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God"! You see the measure of insanity increases as the record proceeds. He deliberately rejected such an opportunity for "advancement" (that is the word) as is rarely offered to men in this life. The treasures, the pleasures, and the power of the Egyptian Court were his for the taking; and he would not take them; Why? What was the rival attraction? The rival attraction was the chance to be persecuted with a mob of slaves! Of course Moses is a hero—now! But suppose he lived today; suppose he were offered today the presidency of any corporation you might name, the ambassadorship to any court you might choose, and the adulation of the world thrown in for good measure; and suppose he refused, saying, "No; I have always felt that I ought to teach school or heal bodies in some despised and backward land." And suppose that after suffering indignities and hardships for forty years, he said: "You see, if I had always had comfort I could never have known the joy of sharing poverty with the poor. The days were hard, but the One who is invisible sustained me"—what would we say of him? It was enough that he had God, and that God had him! But what would we say of a modern Moses?

But this chapter has not yet reached its climax of folly, even with Moses! "By faith" (so we are told) men met the violence of fire. "By faith" they accepted torture for conscience's sake and pleaded not for deliverance, because (the words are here!) they hoped for a better resurrection. "By faith" (because they clung to a thing not seen with the eyes!) they were sawn asunder—or, in a slightly kinder fate, they wandered destitute. Then the author breaks into the heroic story in a phrase that shows that his soul was being torn even while it was being redeemed. "This strange and glorious company"—he cries—"as if the sky had opened to let them through, of whom the world was not worthy"! But even this madness of torture and destitution was not the acme of faith's foolishness. What came of their faith? Nothing—except a certain light in the eyes, a certain glow in the soul! The Bible nowhere speaks with more ruthless honesty. "These all, having received a good report through faith"—yes, what happened to them? What was their reward? "These all, having received a good report through faith, DIED." The language is cruelly blunt. It makes the fact doubly clear. They did not reach their desired city. They only saw it "from afar"! They died as pilgrims and strangers in the earth. But they died in faith as they lived in faith; and they said it was great fun to have lived that way!

What is faith? Just what this text says it is: certain assurances, certain bed-rock convictions in our life. What are these assurances? Enoch's assurance that there is a Great Companion, unseen but near; Abraham's assurance that in the midst of graft and gain there is a better human city,—a city without war and without oppression and without greed—and that God means us to seek it; Moses' assurance that conscience and compassion are better than the Court of Pharaoh. These assurances and others! Such others as the conviction that Jesus is not dead; that the universe is not made to extinguish his soul; that life (despite its tragedy) means forgiveness and means love.

Can you reason your way into these convictions? Partly—but only partly! Columbus partly reasoned his way into the existence of a round earth; others reasoned against it. The proof was in his venture of faith! The main evidence for your faith beyond the fact that the faith is in you, is that you shall dare to live it. Will the world honor you? It is by no means certain! The world may call you a "fool" while you live, and discover (possibly) that you are a hero some centuries after you are dead. Will you "receive the promise"? Only in part. You will die seeing the city from afar. But you will see it; you will see its spires flash through circling clouds. You will travel with a light in your eyes—and a peace in your heart that the world knows not of.

Do you believe (in your luminous hours) that God is, and that he is near? Do you believe that integrity of conscience is better than any outer good? Do you believe the message of the life and death of Jesus that God will forgive penitent sin? Do you believe that it is joy to live sacrificially, and that true personality (despite death's appalling silence) cannot be quenched? Then have faith! Put your creed to the test! Cast yourself in prayer upon God! Live in the courageous assumption of immortality!

Faith is the courage which gives substance to things dearly hoped for, which puts to the test the conviction of things not seen! "When the Son of Man cometh, shall he find faith on the earth?"

MILWAUKEE LUTHERANS RAISE $2,000,000 FOR HIGH SCHOOL

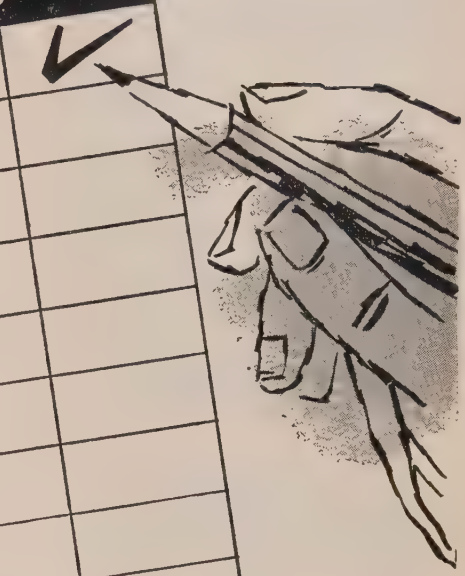
Milwaukee, Wisconsin—Missouri Synod Lutherans of the Milwaukee area raised $2,040,307 in cash and pledges in a six-week drive to finance a new, 1,000-pupil high school. They claimed it was the largest amount ever collected by a local Lutheran group in America.

A spokesman said the school, to be completed in 1955, will be "the finest Lutheran high school in America," and will replace the nation's first Lutheran high school, built here in 1908.

The success of the drive, which exceeded its goal by $40,000, was held all the more significant because many of the 44 Missouri Synod congregations which took part are presently conducting building fund drives in their own churches.

The new school will be erected on a 27-acre campus on Milwaukee's far northwest side. Thirteen acres of the land were donated anonymously.—RNS

DOES YOUR SCHOOL HAVE THESE PROBLEMS?



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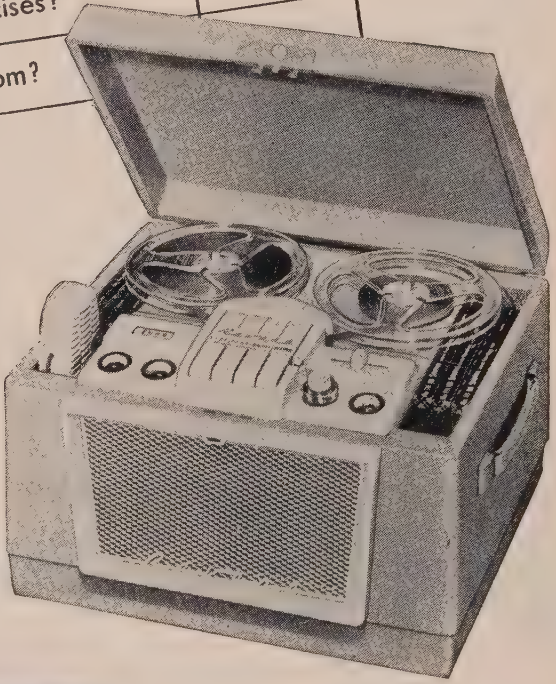

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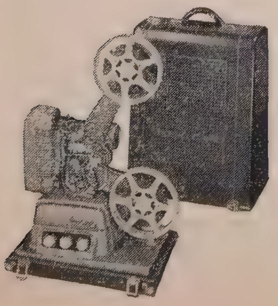

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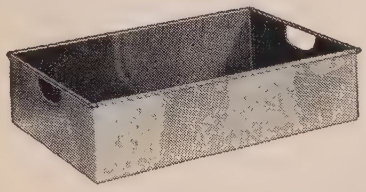

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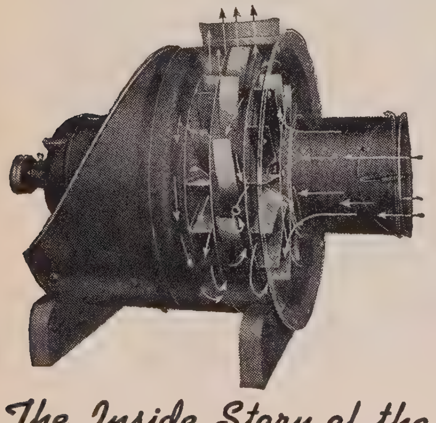

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A PURGED PEOPLE

A Lenten Sermon

by *George Hibbert Driver**

> *Surely there was not holden such a Passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah.*—II Kings 23:22.

SOMETIMES the sermonizer sits as sermon-listener. I was spending a couple of weeks in the Buckhill Falls region of Pennsylvania just before the dedication of a new church we had been building in one of my parishes. To get to church—it was before I owned an auto—we had to walk a couple of miles to a little house of worship where a young minister was in charge. But we all went. A young man with sprightly ways and cheerful manner preached. He took as his theme the writings of Emerson. I do not remember his text but I think he had one. As he enthusiastically told us of what the reading of Emerson had meant to him and quoted some of the great passages of that author, he arrived at his peroration. He paused a moment and then said: "Therefore I advise you" — and as he waited I thought: well, now will come the reference to things more specifically religious, now will come the turning of this whole discourse into a Christian homily; and we shall hear something of the Bible and of Christ. But no. He simply said, still with enthusiasm and with beaming assurance, "Therefore I advise you—to read more of Emerson." He had made his point, at least.

I feel one could be enthusiastic over another character this morning—and a Biblical one, at that. That one could well know more about the aforesaid character — and read more of his exploits and ideals. That character is Josiah—the good king of Israel's later days. And so this morning that I may not merely advise you to know more of Josiah and read more about him, I have read you myself something about him; and now I am going to discuss something about Josiah and his great work.

And I want to do so under the theme: "A Purged People and a Pivotal Passover."

And first, there is a great memory bound up in these words of our text. There is a comparison here — nay, a contrast—instituted between this Passover to which the historian is referring and all other Passovers whatsoever that Israel had had. Of course, that first Passover—that night of which we read that Israel went out high-handed from Egypt and went dry-shod over the Red Sea—is omitted. That was too great a Passover to suffer any comparison much less a contrast. But all Passovers apparently were included: "Surely there was not holden such a Passover from the days of the judges that judged Israel, nor of the kings of Judah." The note of exultation is still felt in these words. Not only was there delight that the great remembrances of a people should be enshrined in great celebrations, but there was one of these celebrations that stood out above all others. It was a day of days, a red letter day. And this is the story of it: Josiah had a zeal for the Lord—he began in his eighth year, the record says, to get his training for that religious devotion which characterized him: "In the eighth year of his reign, while he was yet young, (Josiah) began to seek after the God of David his father." (II Chronicles 34:3—and this zeal led him to determine to repair the broken and dilapidated condition of the Temple of God. While this was being done, a book was found which turned out to be a copy of the sacred law by which Israel confessed itself to be ruled. How the law book had ever become lost we do not know;—but it is evident that it was lost both to sight and heart and mind. No one had regarded its precepts of late, no one had hearkened to its prophecies, no one had walked in its ways. The word of God had ceased to be "a lamp unto (the) feet, and a light unto (the) path" (Psalms 119:105) for Israel. That is what happens often to a man's life—or a nation's life. The supreme law of God ceases to have power and we do things and pursue policies and hearken to counsels that are unholy and unapproved of God. Else how should we ever have wars and so many other national and individual sins, for which every man and every nation must ask God's pardon?

The finding of the law was a startling thing: suddenly out of the blank of their abandonment of God and failure to heed his laws, Israel was face to face with the very law they thought they had discarded. So God brings us to book now and again. We wander off but we cannot wander far. We violate his will but when we think we are farthest off from God, and think we have succeeded best in forgetting Him, suddenly God is there and he wants our wayward attention again, he wants our hearts, our wills, our obedience.

---

*Marblehead, Massachusetts.

Here is the picture then. Do you remember Alma Tadema's famous painting: "A reading from Homer?" Beside that set this great canvas of our Bible history: Josiah and all his court and then later all Israel listening to the reading of the book of the law. Twice it was read through to them in the same day. It seems to have corresponded somewhat to our Book of Deuteronomy; and when it was read there was a great result. When was God's word ever read or God's commandments ever listened to, that there was not a great result? The reading from Homer may penetrate our literary sense and please us with its ancient sentiments, but the law of God giveth light. (cf. Psalm 119:130.) And light must shine: and when it shines results must happen. Just as when the energies of electricity or radium are loosed we have light—penetrating light; healing holy radiance that convicts of sin and purges from iniquity.

And so the next thing naturally after Israel had read the Book of the Law was a great day of repentance; and a proof of contrition in the destruction of all the things that were offending to God. No repentance is worth the name that does not issue in the correction of the moral wrong or unholiness that the sharp sword of God's word and the power of conscience reveal. So Israel went to work. They had repaired the breaches in the Temple; now they got busy over the breaches in their religious deportment and their conception of God. They threw out the old worship to other gods, the imported heathenish rites to them that were no gods they tabooed; they destroyed anew the high-places and made Jerusalem the center of their purified worship — and when they had cleansed everything and had given proof of their intention really to turn to God they held this Passover; and of it was said, in the words of our text—as we read again: "Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah."

We think — and think rightly — that Israel had reason to remember that passover. It was pivotal to their later history; around it revolved the repentant emotions of a purged people. And they then were ready to go on their way, not to find all their remaining history smooth sailing; but to find that even in exile and even after Jerusalem was overthrown and the temple itself no more, God was with them; and that his old saying was true: My dwelling-place is "with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isaiah 57: 15.)

What can we learn from this Passover and this great act of Josiah in thus purging his people?

1. There is a watching providence.

The finding of the law was no accident. It seemed by chance, but chance — as Anatole France said — is God. (Chronicles 9:18.) God directed the chance. And the book was found.

Providence always directs our ways —is ready to. Hearken, and ye shall hear "a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." (Isaiah 30:21.)

And, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own.

2. Second— we had in this great incident a cooperating Israel. People must cooperate with God if they are to get anywhere. We can not engage in pull—hauling as they used to say in one section I knew—with God. We cannot get anywhere, if, having heard his will and come to know his purpose for our lives, we disobey.

And so Israel cooperated with God and the result was a great turning point in their national career—a turning point which led on to their continuing to be not merely the people of God's law but the people who should finally usher into the world the Messiah, the Christ.

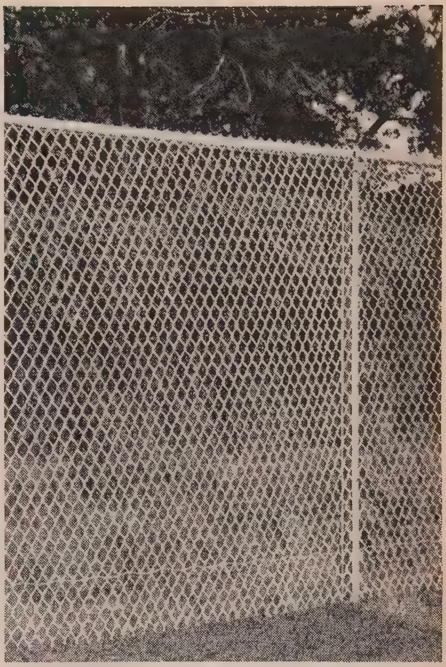
That is what a mission is these days. It is not a man-made affair—a man-figured-out and man-discovered object of effort. But a mission for an individual or a nation is a cooperative effort with God to work out his destiny for us.

With God, though we be but one, we are a multitude.

Without God, though we are a multitude, we are but a vain idle gesture.

3. And then—we have in this lesson of this Passover—what I have already pointed out, a confirmation of the will to service by the act of consecration. The Passover reminded Israel of their obedience to Jehovah in Egypt; it pledged them to that obedience anew.

It was a sort of Rally Day—a Rally Sunday, we should say. A time when we can look over our affairs and see what place God's law has in our calculations— a time to see if we have lost the book of the law and what should be done about it. A time to consider how much of our time and thought we



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Would not a few moments each morning in family prayers be in order, would not the blessing over the food at the table be in order—the erection of the family altar as it is called? Would not more time for church and church affairs be in order? If I can help in so many things—all very good—cannot I in all fairness and in all right sense of proportion attend church and its appointments more? This is the season for self-inventory. Let us have by the grace of God a purging of our hearts from all sin and all false balances in life, and let us give God his share.

We may know that our progress in the sacred things of his kingdom waits on God.

But God's providence cannot do it all. He can point the way to his law—as no doubt he is doing now in all our hearts—but it takes our part. It depends on us.

The spirit of Josiah and his purged people is the secret of highest service for us today. May this Lenten season which is an assembling for loyalty somewhat like the Pivotal Passover whose unparaleled significance we have been viewing, lead us to renewed contrition and renewed consecration.

Know Your Own Church

(From page 16)

average donor has increased his giving, and the support of the church comes from him.

A church man can be no less aware of what is happening in his church than a business man can about the potential market for his product, and how well he is selling the market. Analyses of your community, your people and their performance will show you a great deal about your program.

CHURCH SPONSORS 'LIGHT-A-BIKE' CAMPAIGN

Indianapolis, Indiana—Trinity Methodist Church here has launched a "light-a-bike" campaign to save the lives of children on city streets during the summer vacation period.

The church is putting luminous tape on neighborhood children's bicycles. There is no charge. Tricycles brought to the churchyard are being similiarly equipped with the tape.—RNS

INTELLIGIBLE IMMORTALITY

An Easter Sermon

by Francis J. McConnell*

IF I had only one sermon to preach on immortality, I do not think I would trouble myself much with the formal scientific or logical considerations for or against the belief. Members of various psychial research societies have now and again told us of scientifically verifiable testimony as to the persistence of life after death, but the evidence is scanty at best — and even if it could be accepted at face value, would often leave us with the question as to whether such continued existence would be desirable. Some twenty-five years ago, when spiritualistic phenomena were attracting large attention in Boston, a medium declared that he was materializing Phillips Brooks. The great preacher's salutation to the audience was: "How are you fellows out there?" which would seem to indicate that the transformation in the Brooks style of speech had been quite complete. Most of the more credible and worthy evidence of survival advanced by the psychic research societies is of such a nature as to be explicable on other suppositions than that of the survival of the persons who have passed from us. I do not by this intend to disparage scientific research through intelligent and responsible channels. All that I am saying is that if I were to preach on immortality, I should not think it worth while to spend much time on scientific proofs.

And I certainly would not give much time to scientific disproofs — for the simple reason that there are not any such disproofs worth the paper on which they are written. The most that can be said is that the mental activities are dependent on bodily activities, for it cannot be said that there is any way of explaining a thought-process in terms of body process. Everything material moves, or is, in space. A thought may not be possible till a particle of brain-tissue moves up or down, to the right or left, or forward or back, but thoughts themselves are not up or down, to the right or left, or forward or back. A thought has the power to hold things together in a logical fashion which has nothing to do with space terms. We say of one man's argument that it is more forceful than another, but the force we are thinking of is not to be measured in foot-pounds. We are thinking of another order of energy—that of ideas. No rearrangement of brain particles could ever necessarily give us thought. The arrangement might be the condition on which thought took place, but the arrangement moves according to its own laws and thought according to its laws. Suppose messages from the material world outside of our bodies could be actually printed on our brain substance. That would be just the beginning and not the end. Progress toward the end desired—the understanding of the message—could only arise as some agent began to read the message. The outside world does not print itself directly on our brains, and if it did there would have to be some set of measures used for true estimate. To use the old saying, "the thought of a mile is never a mile long." The outside world could only print itself on our brains in miniature, and then would have to give us a key by which to interpret the outside distances aright. All I mean to say is that the connection between body and mind is not such as to make us believe that mind could not conceivably go on without bodies as we see them in this earthly existence. Science cannot prove that thought is necessarily caused by body. The door is open for us to believe in another life so far as anything science can say—not a wide door, but wide enough—and open.

The formal logician comes and tells us that the great argument for immortality is that souls are simple substances and therefore indestructible. All the materials that we see around us are combinations. Their destruction means pulling them to pieces. The child gets hold of the father's watch and destroys it by taking it apart. Even after we reach the chemical elements like gold we have not reached final simplicity, for an atom of gold is a little solar system, so to speak, with negatively charged electrons flying around a positively charged proton. If we could knock one of those negatively

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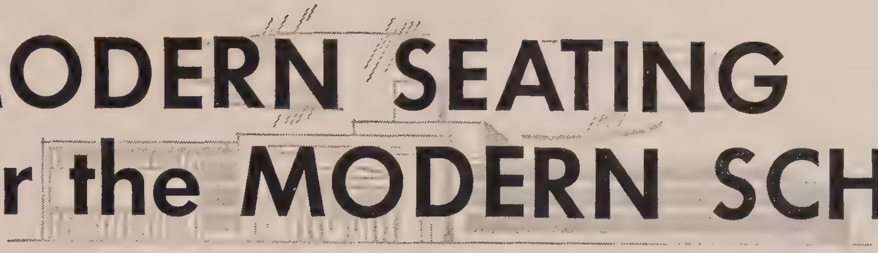
*Bishop, The Methodist Church. This sermon by Bishop McConnell appears in a volume "If I Had But One Sermon to Preach on Immortality." The book is edited by William L. Stidger and published by Harper & Brothers. It is reproduced here through special permission from the publishers.



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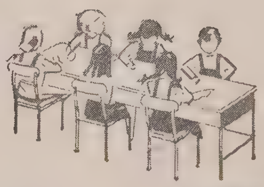

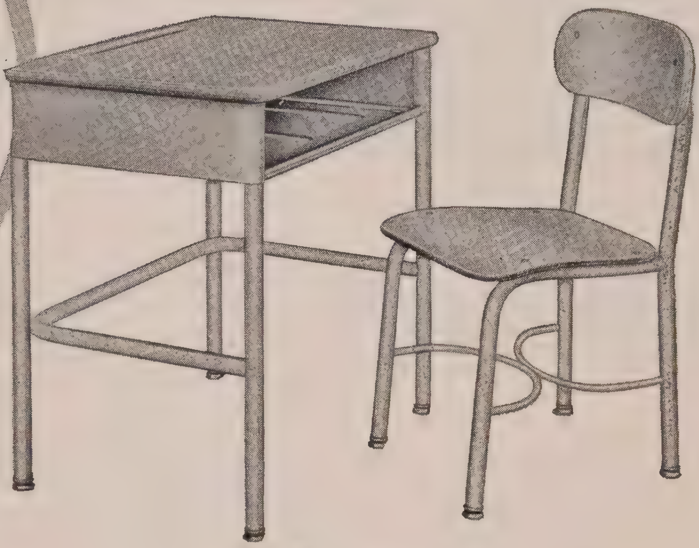

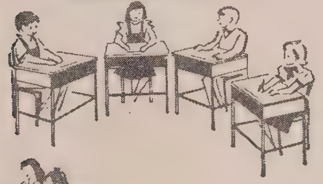

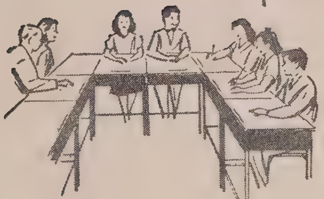

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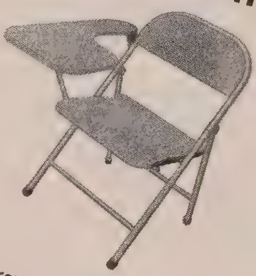

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charged electrons out of the little solar system which we call an atom of gold, we could destroy that particle as gold —conceivably making it into something else. Now the soul, the logician tells us, in no such complexity. It shows itself in many ways, but it cannot be taken apart. It is indestructible.

But even though it is simple why might not its powers die down? Simple though it is, why might it not get tired and quit? If it had a beginning, it may conceivably have an ending. "Ah," says the apostle of logical exactness, "there's the rub! Or there isn't the rub—whichever you like. The soul will have no ending because it never had a beginning. It is simple, indestructible, eternal." Well! Well! Then what was I, a little over a half-century ago before I turned up on this bank and shoal of time? Our logical reasoner answers, legitimately enough, that such a question is none of his business. I fear that it is none of mine either, for if I have been existing from all eternity without being aware of the fact what is the difference between such existence and none at all? Self-consciousness and memory are the heart of existence for me, and without those I don't see what advantage there is in my having a core of metaphysical indestructibility. It will be remembered that some years ago Dr. McTaggart, an able philosopher, argued for immortality of just this barren sort. The soul in any stage of existence lives according to the laws of that stage, without ever becoming conscious, except through logical reasoning, that it has ever lived through any succession of stages. Which is about what the ordinary man would mean by personal annihilation at the close of a particular stage. Still, I am not railing against the McTaggarts. I am merely saying that I don't think they would help much in my single sermon on immortality.

We may get an angle of approach to the sermon by asking what conditions would make immortality desirable. I heard a reputable thinker say recently that it is not necessary to believe in God in order to believe in immortality. I doubt if immortality apart from God would be attractive to many of us. Of course, if by some inescapable law of its own nature the universe is just moving on-and-up in an increasingly glorious evolution without the help of a God, and without the need of one, immortality might be worth while, but what reason have we to believe that such an impersonal evolution would be on-and-up? On-and-up is all right, but what about around-and-around? From what we see of the forces of the world which seem most to suggest the impersonal, they are more prone to go around-and-around. Now going around-and-around, even if it is free from positively disagreeable features such as pain of body or spirit, becomes an unspeakable bore. Who craves for an eternity of boredom?

Coming to close quarters with the problem, the only basis for belief in an immortality worth while is belief in a moral God—the God revealed in Christ. It is the glory of the Old Testament that the writers no sooner got hold of a new moral insight binding for man than they held to that insight as binding for God also—and thus they set forth through the centuries an increasingly moral conception of God— a conception in which prophets, lawmakers, poets, seers, and the corporate life of devoted groups, each played their part. On all this as a foundation was revealed the final glory in Jesus Christ.

Before we come to the climax in Jesus, however, suppose we look at some of the more elementary features of the moral in God's character wrought out in the Old Testament. We would not for an instant set moral qualities over against one another, or arrange them higher or lower in a scale. Nevertheless, the Scriptures make it plain that the love revealed in Christ, which God gives to men and seeks from men, is based upon moral fairness and justice. The pivotal question in the Old Testament is that of Abraham: "Shall not the Judge of all the earth do right?" The spirit of a ruler can never be proved in any formal sense. It has to be taken on trust. If the trusting mind finds that the total experience following such trust leads to fuller life—to mental peace and increased power or will—the trust will continue. Now the primary consideration in thinking of a moral God is justice. On that basis where does a denial of immortality for men leave God? Taking the race as a whole, throughout its entire history, the majority of men who have lived on earth have never had a human chance. Probably the most of them have never known for any considerable periods the satisfaction of enough to eat. Now one type of mind will say in the presence of this race-old tragedy that the facts which I admit are the most cogent possible proof that there is no God, but another type is not thinking in terms of proof, and holds on in trust awaiting more light. There is nothing especially scientific or reasonable or sensible in passing sentence against God, or against belief in him, till we have heard all he has to say.

It may be alleged that I am chiefly concerned here with the character of God. I am. I freely admit that there are many persons who say that they are not interested in the question of eternal existence. They say that they have had enough of life at its best.

"The fire sinks low and we are ready to depart." Judging by their own experience they avow that they cannot find any race-wide demand of humanity for immortality. Even the longing for loved ones, acute at the moment of separation, softens at least to a hallowed memory which the resumption of actual living contacts might disturb. Let us do the best we can, call it a day, and go to sleep.

The avowal of such an easy-going attitude, however, does not release the Almighty from the obligations of creatorship. An old-time Methodist theologian, who was preaching divine mercy, was once reproached with the remark that if he did not cease talking so much about the divine mercy, he would make hell tolerable; whereupon he replied that he was not especially concerned about making hell tolerable but that he was mightily concerned about making the idea of God tolerable. I assume that these sermons are being written for readers who believe in God. If that assumption is correct, it becomes of vast importance to them as to what kind of God they believe in. Christianity believes in a moral God. That belief is the distinctive mark of Christianity. Morality, in Christian terms, demands that power be used under a sense of responsibility. Now if God brought men into this world without their consent—and obviously they could not be consulted beforehand—he is under obligation to give them every chance at the fullest and best life possible. That earthly conditions fall far short of giving such chance is apparent at a glance. If this earth is all God can do for me, then the question—not at all irreverent—becomes pertinent—why do anything at all? If God has the power which he is conceived of as having in Christian thinking, he can give men fuller and better life than this. If he does not have the power, he has to meet the Christian question as to how he could send the race forth into a gale like this earthly existence without enough power to carry men through to something better.

I know there is a type of believer to whom all this will seem very offensive. To such believers faith comes easily and naturally. Any questions of this order seem irreverent and even blasphemous. We are under obligations, however, if we are taking the idea of God seriously, to draw out the moral implications of the idea—and that is all I am trying to do. Let us not forget that the challenge of God by moral standards has been one of the most powerful agents for Christian progress. Such challenge meant the death-knell of the old Calvinism—as it means, on the other hand, the death-knell of all those amiable, easy-going conceptions

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of God which represent him as smilingly indulgent toward all the stupidities and monstrosities of our present so-called self-expression. I am not saying that any human being has a right to declare just what in detail a chance at the fullest and best human life involves. All I do say is, that taking the history of the race up to date, it calls for more than any large number of men—large, I mean, as compared with the total of the earth's population—have ever had on earth. I insist that I am keeping close to the Christian idea of God. I am not writing for atheists, or for those who believe in a finite God of such a type that he himself has not yet got himself pulled far enough loose from limitations to be of much service to anyone else.

Enough of the Christian obligations of justice as binding as the Christian God. Suppose we think now of the Christian scheme of values as holding good for God. What are the values which we on earth hold supreme? I suppose I shall not go far astray in listing them as goodness, truth and beauty. Probably few avowed atheists would today deny that these are the chief values, though they would insist on defining them concretely in their own terms. For the Christian the values are these virtues as made actual in the lives of men according to the life in Christ. The glory of men, according to the Christ-ideal, is that they are capable of being endlessly improved. It would seem to be a strange universe, to say nothing of a strange God, that would make it impossible for them to fulfill their possibilities of development.

It is a commonplace in Christianity that men are the ends-in-themselves, so far as earthly creatures are concerned. We have heard time and again that we can think meanly of man as science describes him, or as history records his deeds, but we can never think meanly of man as Christ looks at him. As a matter of fact a considerable volume of the thinking of the past hundred years or so concedes the value of man as an end-in-himself. Going back no further than the eighteenth century we find Kant teaching in imperishable utterance that a man cannot be looked upon as an instrument or tool—that he has final value on his own account. The French Revolution, irreligious as it was, stood for the same ideal—though using the more abstract term "humanity." Even materialistically inclined movements like Marxian socialism have practically made men ends-in-themselves. Today laborers are willing to strike not merely for higher wages, but for a more human relationship in shops and factories which will treat them as men rather than as "hands." The current humanistic movement likewise makes men the supreme values — even though by curious and freakish logic it seeks to make man mean the most for this life by denying the possibility of another life—and to make him supreme by ruling out God.

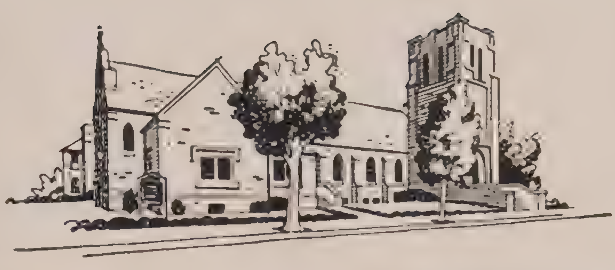
Present-day tendencies apart, however, Christianity unmistakably put man at the center of all earthly values. This does not mean that the physical universe was made solely for man but it does mean that man is of more value than anything physical. Those humble souls, who, following the lead of Herbert Spencer half a century ago, tell us how superior the speed of light is to any human activity, seem to forget that the light apart from human activity is a mere physical vibration "in the dark"—that what gives light its glory is the mind of man—and that the mind of man is the only earthly creature that has the power to measure the speed of light. Man is of more value than many sparrows—and than many light rays.

On the assumption that the earthly life ends all, what becomes of these human values? One man tells us that they have value to themselves — that life is supremely sweet. Which raises the question as to why it should stop just about the time when we have begun to appreciate its sweetness. Another man might say that the values are for others as well as for the living men themselves—but those others also pass away. It is true that the record of the achievements of successive generations becomes more impressive as we go along, but each generation has only time for a glimpse at these glories and then it too must fail. This last generation, before the curtain finally falls, will presumably get a chance to see the whole picture, but who knows but by the time that generation arrives earthly conditions may have become so severe as to leave no time for looking at pictures? If the human values are all treasured up in the vision of God and endure there as memories—well, all we can say is that such a God is not the Father of our Lord Jesus Christ. If men are the fairest fruit earth can produce, we can hardly think of the God of Christianity as allowing that fruit to fall to the ground and rot. This would argue an obliviousness to values which we cannot reconcile with the character of the God of Christ.

There is space for just a word more, but that word is the most important. I am convinced of the validity of what I have thus far said, but what I have said has not reached the highest Christian plane. We reach that plane when we think of Jesus' thought of God as father. Who of us that is a father would, if he had the power to keep his children living, allow them to sink into nothingless? The question answers itself. If this life is all, we may as well say that we cannot use the word "father" as applied to God in any intelligible sense. Of course, there are devout souls who avow that they are so consecrated to the will of God that if that will calls for the loss of their personal identity they are content. An old teacher of mine—a high authority in his line—used always to be saying that with moving unction. It is only fair to comment that his line was not one which called for close reasoning about moral principles and their implications. Such a remark may indicate a degree of grace on the part of the one uttering it, but where does it leave God? As for the remark itself — it is not over-intelligent. It declares in effect that one can love God so completely as not to care whether one has an opportunity to love him forever or not. Which is about as if I should say that I love my friend so deeply that I do not care whether I ever see him again or not. All this stands on about the same intellectual level as those utterances which tell us that a desire to live beyond this existence is selfish. Suppose a man desired to live on for the sake of unselfish service?

I leave it all with the thought of the God revealed in Christ. Assuming such a God, it seems to me that we have to hold fast to human immortality to preserve the Christ-revelation of God. If we have not a God Christlike in moral qualities our reflections about immortality will not be worth much.

A few minor questions arise. One objector asks, if men mean so much to God, how could he have let ages upon ages pass before he created them. We do not know—but we do know that that is altogether a different matter from calling men into existence and then jerking the cup of life from their lips just as they have begun to sip its sweetness. Another protests that fatherhood may not be the highest characterization of God. Perhaps not, but what is higher? Remember that we are speaking of fatherhood at its best—not the fatherhood which gives children a start till they can go by themselves, and then lets them go, with diminishing interest in them. President Eliot once spoke a profound truth when he declared that in a true family sons and daughters grow more interesting to parents as the years pass. Still other critics will have it that we have not told what an eternal life would be like. Heaven itself forbid that we should make the attempt, for heaven would inevitably be caricatured by any of our imaginings. We do hazard one suggestion, however. Suppose we think of a state in which all human evils—selfish-



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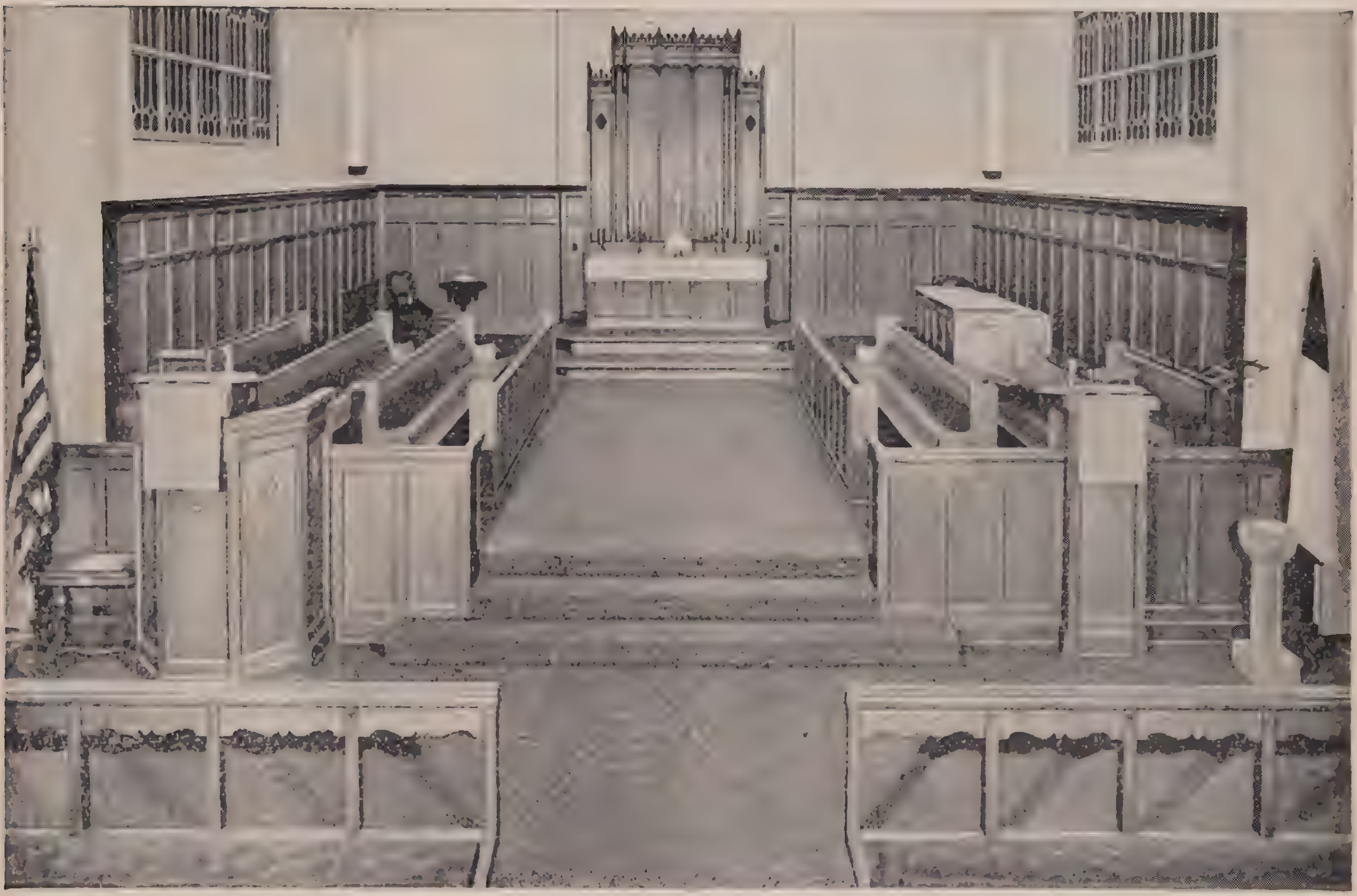

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ness, envy, insincerity—are done away. All manner of problems might remain to tax human resource to the utmost—but with every ground for suspicion removed, what human energies would be released! Suppose we could have a stage of existence in which every man's yea would be yea and his nay nay. That would be enough for a start. The rest we could leave to the unfolding possibilities of the human spirit working with the Divine Spirit revealed in our Lord Jesus Christ.

Builds Church Loyalty

(From page 18)

centage of the family groups over a period of five years as we have used it. No one is overlooked. Even in families divided in their church allegiance, we recognize the birth and take the red bud if only one parent is a member of our congregation. Usually, the father will be in church on the Sunday the rose bud will be on the altar, even though it comes at a time when he may have many inducements to miss church that Sunday.

The third advantage is the fact that it is a good way to enable people to get acquainted: especially in a larger congregation. While births occurring from Thursday to Saturday may not be listed in the Sunday bulletin, at the place for announcements in the service, the pastor merely says, "in addition to the birth listed in the bulletin, the other rose bud this morning is in honor of a son (or William Henry if he already has the name) born Friday, March 13, to Mr. and Mrs. George J. Harrison, 1066 North Sandusky Street." Before this time many members of the congregation may not have known that the Harrisons were members of the congregation if they are newer members.

When the next monthly church paper is mailed to the homes of all the members, not only those who attended services of worship know of the births but the aged and shut-ins also get this bit of congregational news because the pastor has listed all the births for the month. In five years we have built up a list of over four hundred children, many of whom will be the church of the future. A list of four hundred names of future members in a minister's study is good evangelism.

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GOD WONDERED

A Sermon for Pentecost

by William Melvin Bell*

He saw there was no man, and wondered that there was no intercessor.—Isaiah 59:16.

I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are the Lord's remembrancers, take no rest and give him no rest.—Isaiah 62:6-7.

IN the beginning God gave the world into the custody of man, created in his own image. What an unspeakable dignity and trusteeship. Adam was to do the work of the world in the power and ordinance of God. This power and function of Adam was an untellable reality, just as the power of man is now so deeply real and serious. This is all attested by the fact that the rebellion of Adam resulted in mankind coming under the thralldom of sin, sorrow, and death. In the redeeming plan of God, man is to be restored to the state from which he by transgression fell.

The principle and practice of intercession came early in the order of God, and the development of worship. Let us stand in awe as we get a glimpse of the alluring fact that in the Incarnation, Jesus was to be Intercessor for man both on earth and in heaven. Also ere he left the world he made the disciples sharers in the vital ministry and fact of intercession. The steady wish of God to bestow good on mankind appears to be conditioned, or vitally related to the prayers of the church. Very definitely God seeks to kindle to running flame the spirit of intercession in his people. The urge of Jesus on the church today is for a full abandon to the Holy Ghost, so that, through the power of God and the intercession of the church, the citadels of evil shall be overthrown. Equations of infinite value have won for the church the right to claim and expect that God cooperates in and answers prayer. Let us relate all this to the extension of the Kingdom of God and the work of the church. Can you think of anything more moving than the fact that God waits on the intercessions of the church here on the earth. Consider Jesus waiting on the tardy and recreant church as he plans for victorious advance.

There is a mystery of glory in prayer. The two equations are God and man. There is especial glory in intercessory prayer. A most admirable aspect of vital Christianity is unceasing prayer in behalf of a race, that frequently misses the way, and perishes in the deadening meshes of evil. God has made wonderful provision for the evangelistic power of his church in the baptism of the Holy Ghost and of fire. The powers of the heavenly world await call and beckoning by an interceding church. The world and sin not only have power over the non-Christian group but over church people, unless resisted properly and fitly. This power of Satan must be broken by individual emancipations. Every emancipation adds to the moral passion of the race. God calls man to partnership with himself in the affairs of the world.

The wonder of God brought Jesus into the world. Jesus set up and forever leads the ministry of intercession, and only the Redeemer could do it. His intercession is personal: "I have prayed for thee that thy faith fail not." Consider the power that lodges in the fact that Jesus' intercession never ceases, and that Pentecost on the church empowers his people to join in it. This constitutes a unit for operative righteousness. The question of acute importance is, have we individually taken our place in the ministry of intercession? We now see dawn in the statement of Jesus, "Whatsoever ye will ask in my name I will do." God's order is the church clothed with the power of the Holy Ghost. Walk softly and carefully here. Watchmen give notice and warning of danger. In deepest humility and dedication let the church summon the Holy Ghost when any sort of danger arises or weakness threatens. Make no mistake here for there is no substitute for the Holy Ghost. Even education, numbers, wealth, talent, high organization, attractive music, brilliant ministers, etc., all are fruitless and empty if the Holy Ghost is not master of all and in all.

God's remembrancers shall never hold their peace day nor night. They take no rest and they give God no rest.

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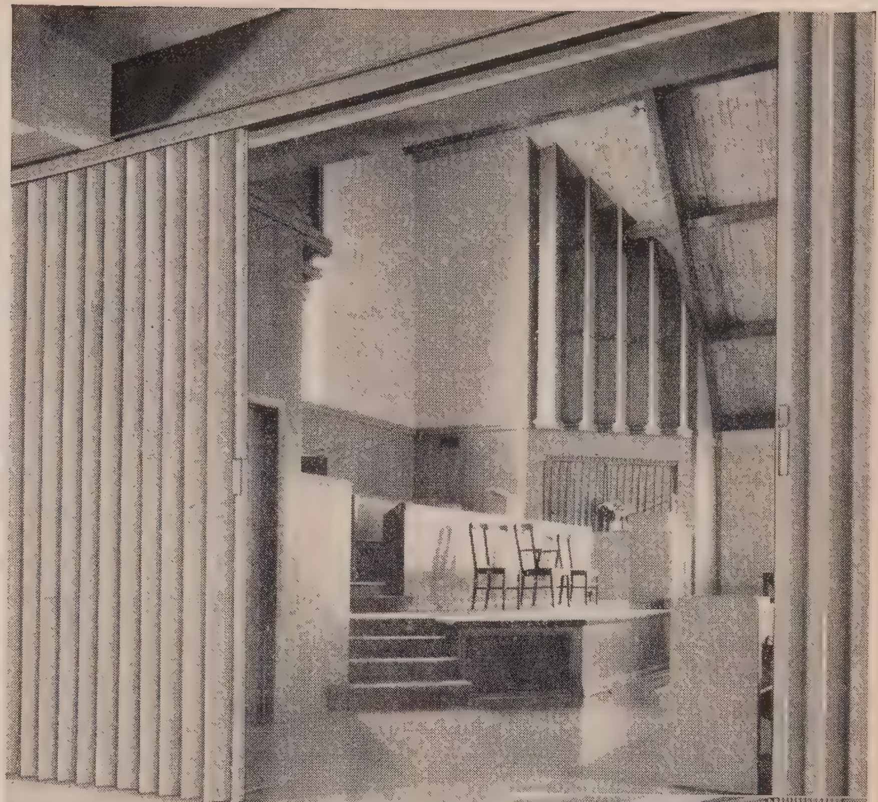
*At one time bishop of the United Brethren Church.

A negative form expressing the idea of the dominant life drive in Christlike intercession. So pathos and power gather about the phrase, "the Lord's remembrancers." We speak it with tears, there is a measure of scant loyalty and worldy mindedness in certain church members of today. The fact puts many Christian enterprises in a grave when they should rise to a throne in powerful ministry in Jesus' name. Eighty per cent of our law makers are churchmen but a number break their vows under mistaken loyalties. Under the Holy Ghost we shall witness the holiness of God's people. With his presence the conversion of sinners is bound to take place. Most church members are not personal evangelists. Every one of them should major in this gracious work. Scant experience in the power of the Spirit accounts for this lack of power and holy fruitage. Many of us recall with an awe that never shall dim, the mighty revivals of our early days. But when were you in such a meeting?

Feeble prayer flow—feeble communion with the Holy Spirit—the imperative is intercessors. Let us muster in and do it now. The person and power of the Holy Ghost on the ministry and membership of the church is the one supreme necessity. Here is the absolutely indispensable. Satan has won when intercession is feeble and poorly mobilized. Offer yourself now to Jesus. Because he poured out his soul unto death he is head intercessor. For whom are you interceding? Speaking of the intercessors God said, "I will divide him a portion with the great." It is granted the intercessor shall be a dynamic character, a man of power. High and deep character only, affords power in intercession. Dedicate all, that you may take a full part with Christ in this his and your work. The Holy Spirit is actually given into our nature and consciousness. Christ seeks a church in which he may enter his own mind. What Jesus in heaven desires to do on earth needs prayer on earth as the indispensable condition. Intercession conditioned Pentecost and Pentecost wrought deepened character. Pentecost was a great movement Christward and manward. It was the transfer of character and mind qualities. We are moving here amid the flashes of the supernatural, and let us reverently observe that mental consent, with character stationary, is fatal and bars intercessory praying. Pentecost means opening our nature to Christ's until he has mastered ours. It means laying down our nature on the nature of Christ. It is the high function of the Holy Ghost to saturate our nature fully and com-



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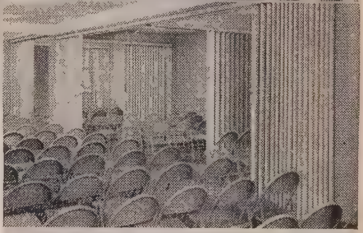

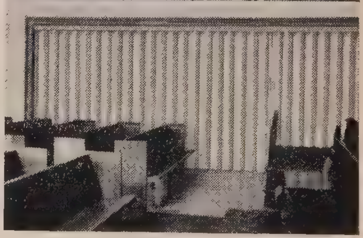

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We are emancipated through slavery to Jesus. Jesus and the Pentecost dare ask what is the final proposal about life. Our present state is anchored in Jesus and heading into the storm. Let us exalt every habit and faculty by which we are made aware of Jesus. Let us keep ourselves open to divine interpositions alway for there is light and joy and perfected life ahead. Amen and Amen.

HAILS RELAXATION OF ANTI-CHURCH CAMPAIGN

Berlin, Germany—The Council of the Evangelical Church in Germany, meeting here, expressed satisfaction over the East German government's announced intention of halting its fight against the Church.

An Evangelical spokesman said East German Premier Otto Grotewohl's assurances were "so far-reaching that one can speak of a real relaxation of tensions."

The Council meeting followed the signing of an agreement between the Soviet Zone regime and high church officials, led by Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany.

The Communists agreed to take no further steps against the Evangelical youth organization Junge Gemeinde, to restore confiscated church property, reduce unjust sentences of imprisoned pastors and soften or eliminate other anti-Church measures.

According to the church spokesman, it is "obvious" that discontinuation of the anti-church measures is "in line with comprehensive changes presently going on in the Soviet occupation zones of Austria and Germany."—RNS

THE MEANING OF MOTHER'S DAY

A Mother's Day Sermon

by Frank Fitt*

MANY years ago, in a small town in Virginia, there lived a woman who, throughout her mature life, was the moving spirit of the Sunday school of her church. Some time after this woman passed away, the superintendent of the Sunday school wrote to her daughter, then living in Philadelphia, asking her to arrange a memorial service which could be held in the church with which her mother had been associated for so many years. The daughter did so, and in her task she suddenly realized that the custom of an annual service honoring motherhood might be possible. It was in 1908, just forty-five years ago, that the first Mother's Day service was held in the small Virginian town. In 1914 the second Sunday in May was set apart officially as Mother's Day by resolution of Congress and proclamation by the President of the United States. Each year the recognition of this day has spread among the churches until now there can hardly be a community in the United States in which the meaning of the day is not given some emphasis. Within a score of years the observance of Mother's Day has established itself as securely as the observance of Thanksgiving Day and already seems to hold more meaning for the people than some other days of inspiring association in the Christian Year. Why should this be? Why should Mother's Day leap into such a rapid and genuine acclaim? Is it merely one more sentimental outburst of the American mob mind? Or is it something much deeper and more meaningful?

After all, mothers are imperfect like the rest of us. While it is the manifest obligation of every son and daughter never to refer to their mother in any way that is not kind, the fact remains that mothers are just as human in their frailties and weaknesses as the rest of us. We know young mothers who seem entirely irresponsive and pleasure-loving. We know mature mothers who with rouged lips caper around in this modern age in a manner that is hardly admirable. And we know aged mothers who are querulous and complaining, hard to live with, selfish and demanding. If we are to have Mother's Day, why should we not have Father's Day? We can think of certain fathers who meant everything to their children. As a matter of fact we have a Father's Day in June, but it has never received the response that comes so naturally to Mother's Day. Or why should we not have a Middle-Aged Day or a Young People's Day? We are all acquainted with admirable men and women of middle-age and young men and women who carry inspiration every time we meet them. But, somehow, such a suggestion does not appeal to us. Mother's Day remains by itself. Why is this? What is there about Mother's Day that makes its appeal?

In our attempt to get at the secret of the appeal of Mother's Day we may as well make up our minds that no anniversary can receive general recognition among people of all ages and social groups, unless it links itself very definitely with something deep and fine in the human heart. The florists and the candy manufacturers have a material stake in Mother's Day; but they did not originate the day or develop its popularity. They may profit by it, but only because its foundation is spiritual and not material. Subtract all of the sentimentality that gathers around Mother's Day and something beautiful and compelling remains. What is that something? What is that inner core of meaning that accounts for the common attitude of reverence and respect on this second Sunday in May? I believe it to be our recognition, conscious and unconscious, that in motherhood we have the nearest approach in human terms, the most definite hint in our human experience, of the perfect and transcending ideal of the Love of God. Not in all mothers do we find this; but in many mothers it stands out clear and distinct, the blinding, passionate love that nourishes and guides and directs, that redeems and restores and recreates; and because we feel this in some mothers as the nearest approximation of the Divine Love we honor motherhood as a whole on Mother's Day.

This is the explanation of the funda-

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*Minister, Grosse Pointe Farms Memorial Church, Grosse Pointe Farms, Michigan.

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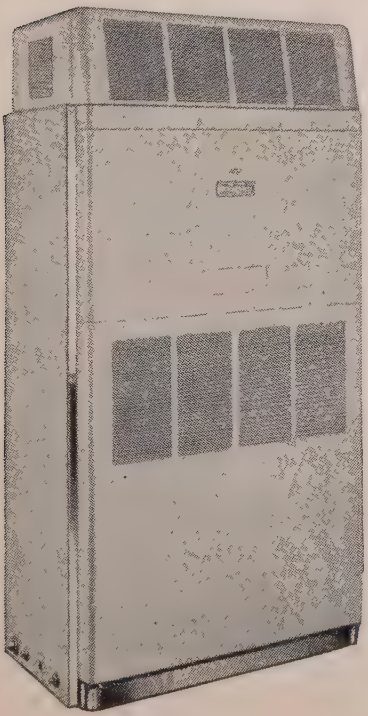

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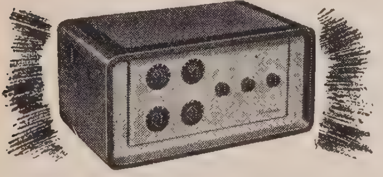

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mental appeal of Mother's Day. Easter is a parade of fashion, and something more—the anniversary of that day when Christ our Lord broke the bonds of death. Mother's Day has a good deal of the artificial and the sentimental, and something more—the recognition that in a mother's love there is a note of tenderness and redemptive power that we find in perfect terms in the Christian doctrine of the Incarnation. At least, that is the way in which Mother's Day explains itself to me. If it were merely a day of sentiment, I should not want to waste any time over it in a Christian pulpit. But it is a day of meaning, a deep and moving meaning which brings us close to the central message of our faith. And I am glad to think that in the midst of our bewildering experience of life, with its temptations and its tragedies, there are certain examples of motherhood which stand out with the glowing light of the Divine. Francis Thompson in "The Hound of Heaven" has given us a picture of the Love of God relentlessly seeking out man as he tries to flee away on his own devices. It is a great poem. But I prefer the conception of parenthood, and more particularly motherhood, as helping us to understand the redemptive power that we Christians call the Love of God.

On the face of it, in the daily round of our activities, it is not easy to believe in the Love of God as the controlling and final factor. The ingratitude of human nature, the small-mindedness and hatred of which any community is capable at times, the machinelike tread of modern civilization establishing us in various grooves, the struggle to survive economically, the ugly and defiant materialism of a factory town—all this seems to stamp out the light we call Divine. But that is only part of experience, perhaps the most obvious part, but not the underlying part. Here and there, in the most congested tenement and along the shaded avenue, in a home on a grimy street and out in the broad stretches of farm-land, in the busy offices of the metropolis, and in the quiet of the villages, there are human souls who by their very way of life, their smile, their attitude, their faith, their dependability, indicate to us how unmistakably God ministers to mankind. And among them we think of certain mothers who are so girded about with the atmosphere of the sacred and the holy that in their presence it seems absurd to question the Love of God for mankind.

Once a year, at a port in the south of France, a scene used to take place which was always written up graphically in our American newspapers. Whenever I read the account of that scene I cannot put it from my mind for days, for it breathes forth a lasting impression of horror and degradation. I refer to the annual sailing of the prison ship which transported the worst of the French criminals to the prison colony off the coast of South America. It is a dreadful picture. Under heavy guard the men, each with his small bundle of belongings, file down the gang-plank to the iron cages below deck where they will stay until they reach the living death of the prison colony. Some of them are sullen. Some of them smile in defiance. All of them are men of desperate criminal record. When all are on board the ship sails away. It is their last sight of France and they know it. An escape without recapture is a miracle. For them it means hard labor, poor diet, primitive quarters, tropical heat, and a quick death as a blessing. As the ship moves away on its long journey a howl of execration goes up from every prisoner on board and until the distance makes it impossible the onlookers on the shore hear the ghastly, cursing sound. I doubt if civilization anywhere in our time contains a more depressing sight. It means sin and despair, the ugly, horrible side of life. It represented the method of France in dealing with her impossibles; but it seemed a method of hopelessness and desperation.

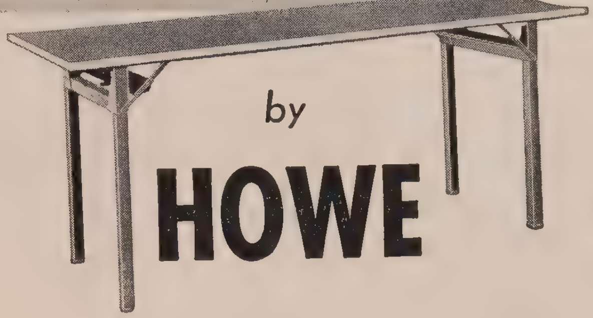
A few years ago, when this convict ship sailed away, something happened which introduced a new note into that dreadful scene. Before the prisoners come on board, the ship has to be put into good order and charwomen are employed for the task. One of these charwomen stayed on board in hiding. No one knew it; but she had a son in the ranks of those condemned to a lonely exile of imprisonment off the South American coast. When he filed on board the next day she rushed out to greet him with one last kiss, one last fond embrace, one last whispered assurance of her mother's love and confidence in him. It must have melted the hearts of the officials who stood nearby with loaded guns. Of course, it was against the rules and as speedily as possible they rushed that mother off the ship. But she had done her part, and to the very last all who witnessed the sight would remember it.

"If I were hanged on the highest hill,
Mother o'mine, O mother o'mine!
I know whose love would follow me still,
Mother o'mine, O mother o'mine!
"If I were damned of body and soul,
Mother o'mine, O mother o'mine!
I know whose prayers would make me whole,
Mother o'mine, O mother o'mine."

In that mother's action, so strange

and yet so natural, there is the touch of Calvary. It was while we were yet sinners that Christ died for us. He made the sacrifice for our sakes. His blood was shed for the remission of our sins. Somehow or other, there is a distinct and lasting connection between the cross outside the city wall and our own problem of the evil instinct and the sinful heart. And when that French mother stooped down to the level of that convict ship to share something of the experience of her wayward son she was obeying a power that found its chief and perfect expression in him whom we call Saviour. If that convict lives today who knows the redemptive love that may be reclaiming him and his fellows because his mother had faith enough to perform this last act of hope!

It is the privilege of motherhood to suffer as well as to love. It is impossible in actual living to separate suffering from love. And so when we think of the finest mothers we have known, we have made real for us not only the Love of God, but the Suffering of God. As we think of families in which motherhood has done its great constructive work we give thanks for the children growing into manhood and womanhood, the boys clean of limb and pure of life, the girls readily expressing in themselves what their mother has exemplified to them. We can all bring before our mind's eye certain families where the rich heritage of a mother's devotion has done its perfect work. Such families bless a neighborhood and count inestimably in all that helps to make for character and high living. But even the best of parents and the finest of mothers does not always have this happy fruitage. Any human life, at any period from the cradle to the grave, is capable of strange choices and unebelievable impulses. Do you suppose that the French mother who sought out her convict son had failed to stand by him as guide and counsellor from the day of his birth? And yet despite every effort on her part he failed to realize her hope for him. I wish that could be regarded as a rare and isolated instance of a mother's sorrow. The truth of the matter is that the tragedy is all too common, the failure of her child, in childhood, in youth and adult life, to understand and follow in the way of truth and righteousness in which the mother herself walks. There is no greater pain than that in which the elements of love and grief multiply the intensity of each other because they meet in one human soul. Each act of waywardness and evil stabs the



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mother's heart with untold grief, because her love is immeasurable.

In this tragedy of the human heart which we have to witness too often, and in which some of us have a very direct part we gain an insight into the Divine tragedy of man's refusal of the Love of God. Once more motherhood reduces for us to real and vivid terms the truth that seems almost too big for our vision. Is it difficult for us to think of a sorrowing God who suffers because of man's sin and willfulness, when on the next street or in the next house there dwells a woman whose face has the lines of an unrequited travail over her son? Once upon a time I took a train journey beside a woman whose boy had paid the penalty of the law with his life. He had been a medical student, with everything in his background to insure a career of usefulness, but in a moment of infatuation and weakness he performed the act which meant the forfeiture of his own life in legal terms. She was a Christian woman and she had done her best by that son. She was old when I met her and the breaking sorrow of her life was in the years that lay behind, but it always would be her daily travail and she spoke to me about it that day on the train because she knew I was a minister of the Gospel. It was an unforgettable experience. If she had such a sorrow, what must be the sorrow of the Eternal Heart when men deny and defy and deliberately refuse the choice of faith and power and righteousness! When we think of the atonement we are apt to think only of what man gains. We must remember what it cost God and what it costs him now when men refuse his love.

Why is it that Mother's Day appeals to us? Is it merely a matter of sentiment? No; Mother's Day makes its appeal to us because in the highest ranges of motherhood there is something that speaks to us of the Love of God and the Sorrow of God.

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Brooklyn, New York — More than 100,000 children here marched in the 124th Anniversary Day parade marking the founding of the Brooklyn Sunday School Union in 1816.

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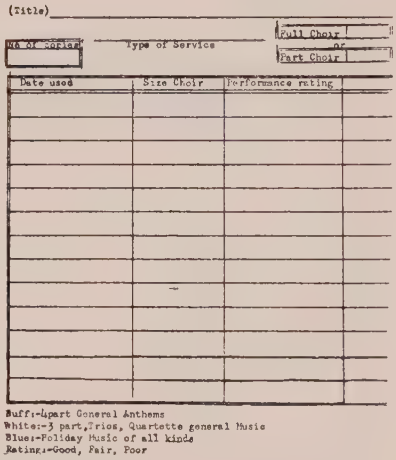
A similar parade comprising 19 separate sections was held in the neighboring borough of Queens.—RNS

A FILING SYSTEM HELPS

Keep Track of the Choir Music

*by Lawrence E. Tee**



(Title)

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or

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THIS CARD IS THE NERVE CENTER OF THE CHOIR MUSIC FILE.

THERE are probably as many ways of filing choir music as there are choirs, but whether or not the music is handily filed for future use is another matter. A choir which has built up a reservoir of anthem sheets can repeat numbers which have been sung before, but such repetition is effective only if certain conditions are met. These conditions may be outlined as:

a. The anthem has not been sung so recently as to be noticeably a "repeat" to the congregation.

b. The piece has been thoroughly rehearsed and its rough spots smoothed out.

c. The available choir members are sufficient for its adequate performance.

d. The number of copies is sufficient for the available choir members.

An added attraction would be some sort of a visible symbol for handy location of special pieces, either for special occasions or special voice combinations, which would eliminate hours of searching through stacks of music.

A filing system that meets these practical needs has been developed by James Webber, organist of the Second Congregational Church of Newcastle, Maine.

It must be said at the outset that the music itself is filed in alphabetical order in an upright position, as in a bookcase, not flat. As each anthem is in an upright section by itself with a title plate over the section, it may be withdrawn easily and quickly without the clumsy thumbing through pile after pile of flat folios. Such a music case requires simply wall space somewhere in the church and does not take up very much room.

Then for each anthem there is a file card. These cards are kept in a three-ring notebook, also in alphabetical order. The cards are 6½"x 6" and are mimeographed. The necessary data for each piece is noted as can be seen on the accompanying sample.

The heading tells at a glance the title, the number of copies, the type of service, and whether a full choir is needed or whether a part choir can handle the selection. In a church where the choir members are volunteers and any number of factors may unexpectedly call them away from attendance on a Sunday this latter item is certainly a handy reference for the director.

Then the information is given regarding the specific performance. The date is first and it is to be noted that the column is wide enough to give the full date—no abbreviations, no cryptic numbers—so that there is no need to stop to decipher the last date of performance. Next is the column giving the size of the choir that morning. But probably most significant is the third column which records the performance rating. The system as used has three areas listed: Good, Fair, and Poor. Here, too, the column is wide enough for added comment which puts meat on the skeleton. A glance through our books reveals such pungent statements as "Accompaniment poor," or "Mrs. —, Alto Solo, very satisfactory," or "needs a lot more practice."

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*Minister, Second Congregational Church, Newcastle, Maine.

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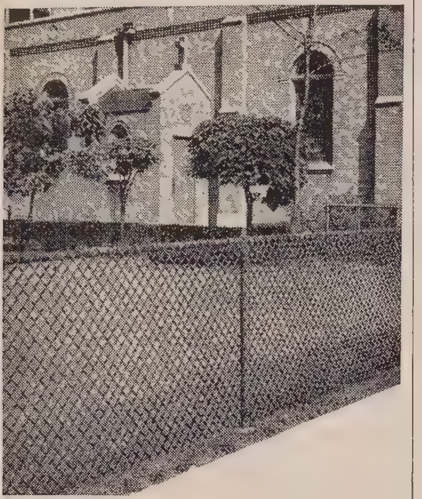

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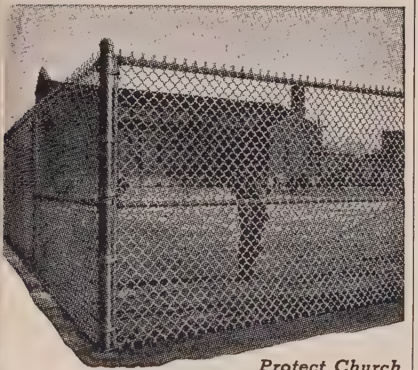

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THE BUSINESS OF LIVING

It doesn't do to make the pursuit of happiness our main concern. There is the danger that we may not know it when we have got it. We can't help wanting it, but as for our having it, that's God's affair. For us to get on with the business of living. Happiness is a by-product.—Dom Hubert Van Zeller in *We Live With Our Eyes Open;* Sheed & Ward.

The Neurotic Minister

(From page 18)

and recognition on the part of those who have been denied, either by self or others, the amount of attention they inwardly feel they need or want. A certain amount of ego-satisfaction even the finest saint and the most steadfast martyr must have — and, if it be not allowed in natural forms, it will be gotten in most irregular and unfortunate ways. Perhaps some sincere ministers have taken too seriously the words of Jesus about self-denial and have forgotten that their Master even recognized the normality and rightness of self-love when he spoke his famous words, "Thou shalt love thy neighbor as thyself."

Self-Expression

When self-expression, as equivalent to giving free rein to one's impulses and desires, is mentioned, one soon hears the cry, libertine! libertine! Obviously, free rein cannot be given to all one's impulses. Morality, even social living, soon forbids that. But it is not equally obvious that a healthy personality can hardly develop when all impulses and desires are refused? We are wise enough to understand that in the raising of our children. We often go out of our way to give them things for which they ask because we must so often say "No" to others of their requests. In church work, too, we have come to understand that the desire for play and for fun in children and young people is not something to be crushed but is rather to be used in the religious growth of the young.

We will be much wiser when we see that, even in ourselves, we do well to work with, and not against, our native desires. At least we will not attempt to deny the presence in ourselves of those tendencies which are natural to all human beings lest the supposedly ousted demon gather to himself under the cover of hush-hush darkness seven demons worse than himself.

Impulses

There is one particular group of impulses found in human nature, the proper expression of which has proved a major problem in human relations down through the centuries. This group is spoken of as the aggressive impulses. On the lighter side they include impulses to nonsense, bantering, heckling, mischief and the like. The universal prevalence of this kind of impulse is attested to by the popular proverbial rhyme "A little nonsense now and then is relished by the best of men." The prevalence of hazing and the recent wave of lingerie raids in many centers of learning ought to furnish proof, if it be needed, that such impulses are found even in the more intellectual people. The carryings-on of grandpas at service clubs indicate that such impulses are by no means dead in those to whom age has supposedly added due seriousness.

On the more serious side of this family of aggressive impulses we have such things as hatred, ill-will, competition, rivalry, fighting, war and hostility of all sorts. It is unnecessary to point out how prevalent these impulses are and how much more difficult their presence in individuals and societies makes the task of living together. And surely it would be silly to expect that the ordination service and the donning of a black robe would, ipso facto, purge these impulses from a youth not too far removed from the hazing days of college and the undignified but unpublished tricks that take place in a school of theology.

And yet public opinion, particularly in small communities, tolerates little or no nonsense in the minister. Clowning is taboo for him and as for the more serious forms of hostility, they are completely taboo for the minister of the Christian religion. Even the pastor who plays ball with the boys or who enjoys swimming is regarded as somewhat immature.

Nevertheless, the wise minister, be he young or old, will not only recognize within himself the presence of this group of impulses, but he will make some type of provision to give them outlet. Incidentally, that is one of the major services performed by ministerial associations. In these assemblies with his confreres the minister may relax a bit and enjoy some of the bantering, nonsense and heckling enjoyed by other human beings. It is also wise if a minister can get into some professional or even business group which enjoys some sort of competitive sport

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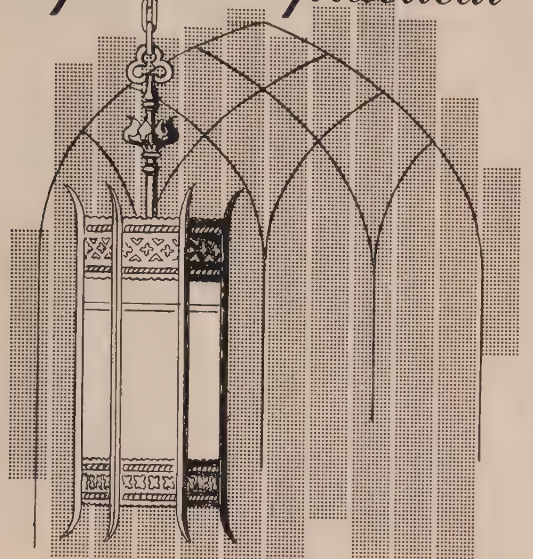

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such as volleyball, handball, bowling, golf or what-have-you particularly if a little yelling and even name-calling is permitted.

For if the aggression feelings even of a minister are not given some legitimate outlet, they will find an illegitimate outlet. In fact, those who have made a study of such matters tell us that in many, if not in most cases, nervous difficulties arise from the inability to handle wisely the aggressive impulses. They even say that such seemingly unrelated complaints as headaches, crying spells, abnormal feelings of guilt, inability to concentrate, tenseness and a score of other nervous complaints may well arise from the possession of unreleased and even unrecognized feelings of hostility. Though these statements may seem far-fetched to those who have not made a study of such matters, ministers, of all people, should be slow to deny the far-reaching effects of hatred and ill-will or of any other intangible thing of the spirit. And ministers, too, of all people are the people who can least afford to give open exhibition to hostility and aggressiveness.

This is not only because they preach a religion that turns the other cheek. It also arises from the practical consideration that such open expression of hostile impulses would be almost suicidal. Unless a minister has a decided itch to move often and quickly he had better suppress his understandable urge to "tell off a few people." Whether they need to be told or not is hardly the point at issue. Rather the point at issue is whether he can afford to be the teller. Often, therefore, he has to hold his tongue in cheek and even smile while he boils inside. But although he is by no means free to dish out criticism there is no moratorium on his taking of it.

Day and night he is under continual cross-fire and not a little of it comes from ambush. It is almost more than a human being can take. The impulse to thrust back at critics is present in the minister, even in the sanctified minister, even though he may successfully hide it from others and even from himself. And some method of working off "steam" accumulated under fire must be found. Although there would be much to be said for its psychological soundness, this article will not go so far as to recommend the hanging or burning in effigy of obstreperous church officers or of continually carping critics.

But the seriousness of the problem of aggressive impulses must be realized and in some manner these aggressive impulses must find a measure of release. It is probably not going too far to say that the more mild-mannered and amenable a minister appears to be under criticism and provocation, the more harm he is doing himself by repressing his feelings. No doubt belligerent, contentious ministers are a pain in the neck, but at least they do not have as many pains in the neck, and elsewhere, as has the Rev. Mr. Milquetoast.

2. The neurotic minister possesses more than his share of self-pity. Self-pity is, of course, not peculiar to ministers. Every occupation has features in which it suffers by comparison with other occupations and which give rise to self-pity. Most of those who enter the ministry know by reading, if not by observation or first-hand experience, the trials that are bound to occur in the work of the occupants of the manse. The relatively low monetary reward, the constant stream of criticism and the usual lack of visible results are not unknown by those who choose this profession.

Yet the young novitiate has not yet felt the slow pressure of the years at these points and with the incurable optimism of youth cherishes a secret hope that he will largely escape them. But as the years come and go and his

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salary lags further and further behind his mounting expenses and ceaseless, and often senseless, criticism pours like an unceasing stream over him and his popularity seems to wane despite any efforts that he makes to retain it, old man self-pity begins suggesting things to him. Well-meaning friends do not much help by telling him frequently how good he is and how little he is appreciated.

This writer would like to hazard a guess that the occupants of many parsonages have come to feel, often with considerable reason, that they are not being fairly treated. The inevitable result of any amount of self-pity, however carefully it may be concealed from self or others, is the generation of feelings of ill-will and hostility along with feelings of guilt for having such feelings of ill-will and hostility. Together they may generate nervous difficulties of one sort or another.

Perhaps seminaries ought to prepare their students emotionally for the trials of the ministry as well as intellectually for the exegesis of the Holy Scriptures They should be taught and led to accept as a matter of course their future glass house type of life in which every action is watched, dissected and criticized. They should be led to take for granted the continual questioning of their motives and of their judgment on the part of people who are neither as good nor as bright as are they. That's the ministry — and the man who can't accept these features of the profession without developing a sense of self-pity or even mild delusions of persecution had better consider some other occupation.

The writer was told by an Air Corps officer during the last world war that during his training period he and his fellow trainees were subjected to not a little heckling and unfair treatment by their superior officers. Apparently the purpose of this was to determine whether these officer candidates had the emotional stability desirable in those to whom should be entrusted valuable property, important missions and the lives of their fellow-men. And those who "lost their heads" under such provocation were judged unfit to be placed in charge of the delicate and complicated mechanisms and missions of modern aerial warfare.

Perhaps it would be going too far to suggest some organized heckling of young theologues to test their mettle as well as to harden them for the ministerial gauntlet that lies ahead of them. But there would seem sense aplenty in the suggestion that they be made to take a frustration tolerance test and that those of them who get ideas that the professors have it in for them and that their fellow-students are being given all the "breaks" should either be guided into more tolerant attitudes or out of the ministry. The ministry is certainly no place for thin-skinned people or for those who wear their hearts upon their sleeves.

Nevertheless, such people have gotten into the ministry — some of us, for instance. We are easy victims of that worst of all diseases, self-pity. Perhaps, if we would take warning seriously and guard against its further encroachments as against a plague, we could yet escape some of its worst consequences. For if we find within ourselves any signs of a tendency to read into the praise of others a disparagement of ourselves, or if thoughtlessness and neglect, so common in congregations who take their minister for granted, rests heavily upon us and has caused us to believe that we are not properly appreciated, then we already have some of the symptoms of this deplorable condition.

Some measure of recovery from the nose-dive of self-pity can be accomplished by a deliberate effort to cultivate an objective attitude toward the work of the ministry in general and the situation of the moment in particular. In such an effort a sense of humor is a great asset as is also a level-headed fellow-minister or wife with whom to discuss the matters involved. It is also often possible in these cases in which one's people seem unappreciative, for a minister to take steps to reassure himself of his standing with his people. Since some degree of acceptance is necessary to human beings (and some human beings require a more liberal portion of it) let neither a false sense of humility or a Pharisaical concept of self-denial deprive the servant of God of this his rightful due, in which even the strong Son of God found solace.

The juniper tree of self-pity is a poor place for any Elijah, modern or ancient. And yet it is too often the unnecessary resting-place of those who have been denied, or have even denied themselves, the normal satisfaction that comes to any human being from acceptance of his efforts. The preacher will do well to face the necessity of this and the virtual impossibility of doing without it and will not allow even a desire for prestige to tempt him to a task where it is lacking.

But if, despite his best efforts to push aside professional jealousy, feelings of injured innocence and self-pity, these ugly creatures still find lodgment within him, the minister will do well not to attempt to hide from himself the fact that they are there. For the effort to deny his paternity of such ugly mind-children will only lead into a much deeper morass. It he attempts to orphan these unwanted children of

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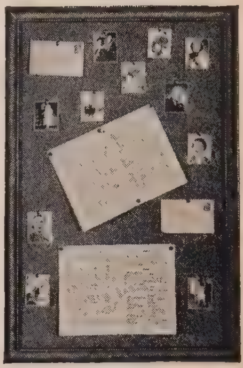

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his imagination, they will wreak a seven-fold vengeance upon him from their places of exile, plaguing him with feelings of guilt and egging him on to both words and actions totally unworthy of him.

3. The neurotic minister suffers from a strange type of social detachment. Inasmuch as the minister is, as his name suggests, a minister to people and since his work is continually for them and with them, it may seem strange indeed to speak of any danger of social detachment in this great service profession. Yet the danger does exist.

The ministry does seem to attract many young men of the student type who love study and books and who luxuriate in the world of ideals and values but who have no true love for people. Although some of these student-ministers make the transition with reasonable success into a solid liking for the social aspects of their task, others become more and more uncomfortable in personal relationships and are even precipitated into nervous difficulties through their inability to master them satisfactorily.

When a minister boasts loudly about his unwillingness to ring doorbells he may only be trying to hide from others, as well as from himself, the fact that he cannot and does not meet people well. Yet even among those who go the rounds regularly there must be not a few who are more or less asocial by nature. These members of our profession will find themselves increasingly unhappy in their work, although they may not know why.

It is probably unwise for a person who does not have a fundamental liking for people and for working with them to become a minister, missionary, teacher, Y. M. C. A. secretary or anything else that involves personal service. People whose fundamental interests lie more in the worlds of machinery, ideas, figures, music or fine arts than in the world of people may be as fine Christians as any others but they will hardly make quite as good religious leaders.

Although, as has been suggested, some may well learn to like people others, no less sincere or altruistic, may come to like them even less. Now so long as this dislike is consciously felt and recognized, nervous disabilities are not too likely to result. But if the person involved will not or cannot face the fact of his social disability, and if he can find no convenient "out" for avoiding what he inherently dislikes to do he may very well develop some nervous difficulty which will serve neatly to extricate him from the necessity of any dealing with folks.

Certainly it would be the part of wisdom on the part of theological seminaries and others responsible for the enlistment and training of religious workers to determine in advance the relative strength of the personal service interest in those who would become candidates for training in religious leadership. Where this basic interest, essential to real usefulness and happiness in religious work, is weak or even lacking a certain amount of "weeding out" might be considered. When there are available such simple, cheap and reliable measures of this basic interest as are afforded by the Kuder Preference Record and the Strong Vocational Blank, to mention only two, there is no longer much excuse for the sometimes tragic admission to graduate training in religious leadership of those who can never like their work or do it with their whole hearts. Nor is there excuse for the failure to attempt to enlist for religious leaderships hundreds of young men and women who graduate from church colleges and who have the basic interest pattern which, other things being equal, would well nigh guarantee high usefulness in the queen of the professions. Perhaps some day the churches and their enlistment and training agencies will allow them-

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selves to use these valuable tools in the selection of their religious leadership.

Perhaps enough has been said to indicate that when a minister suffers from some sort of nervous difficulty there is always the possibility, if not the probability, that he does not like his work and that his basic interests lie in other directions than in working with people. In such cases, it is well, as has been suggested, that the disability be frankly faced. Where it is not so faced and recognized the push of the altruistic self to serve people comes into conflict with the disposition of the natural self to avoid them. It is such inner conflicts, and more particularly unadmitted inner conflicts, that bring about nervous casualties. Not only ministers but also persons working in other occupations for which they are not naturally fitted, become candidates for nervous breakdowns.

4. The neurotic minister is very ambitious. In fact, he is over-ambitious even if he be judged by the loose standards of this overcompetitive, success-mad age of ours. He overworks, or rather, if we accept his own estimate of the matter, is overworked. But an impartial survey of his situation will rather lead to the opinion that he overworks himself. Of course his task is a difficult one and one which angels might well hesitate to undertake. To be sure the demands seem endless. Nevertheless, as is true in few other occupations, the minister sets his own pace. Some ministers in large and exacting parishes are not as driven and harassed as are those in smaller charges. The amount of help available, the efficiency of planning, the varying demands of various sizes of charges make for some differences but, with due allowance made for all such factors, the fact remains that some ministers push themselves far harder than do others. Some ministers do not push themselves enough, do not even push themselves — period. Their people rarely see them in their homes and their eyes are never red from over-study. It is not these brethren at ease in Zion who now concern us.

Rather our attention at this point is fastened upon the opposite type—those who have plenty of drive and who are always "up and at it." Their hard work seems to stem largely from a kind of restlessness. They always were "that way" not only in previous parishes where demands were more limited but also even in school where they put in long and hard hours of preparation hardly called for by their rather superior mental ability. They seldom have any avocational interest and openly make their boast that their work is their recreation. They carry responsibility well and can be counted on to perform the many details of an assigned task with real assiduousness even to the extent of picking up and discharging the tasks assigned to others but by them neglected. Their capacity for long sustained effort is little short of marvelous. They have a pride in workmanship — a determination that nothing shoddy or cheap in pulpit preparation, pastoral work or parish promotion shall bear their mark.

And where is the harm in all this? Would there were more like them! May their tribe increase! Yes—but. Even the friends of such men are given to the expression of some concern that their pastors will "break" unless they relax their fierce pace. Their friends question their wisdom in failing to take time out for relaxation and in carrying piles of work to be done on supposed vacations. They point out that their predecessors never worked so hard. Such observations only seem to serve as additional draft upon the ever-mounting fires of ambition as the ministers continue Mussolini-like to take upon themselves more and more of the portfolios of the members of the church cabinet and burn themselves up the more feverishly in tasks that might well have been delegated to others.

What is the meaning of all this over-activity? In a few cases an over-stimulated thyroid may offer the explanation. The humorous suggestion that these ministers have "ants in their pants" need not be taken literally even though their inability to sit relaxed might well suggest it. The psychologist, and the psychiatrist, to whom such a man may find his way when the breakdown to which he is racing materializes, seek some deeper explanation. Why, they ask themselves, is this man so very ambitious? Whom must he convince of his industry and ability? Himself, others, or both? Why does he feel he must prove himself? And it is out of no cynical disbelief in the possibility of altruistic endeavor that these questions are raised.

Despite unfounded suspicions to the contrary, many, if not most, psychiatrists believe in the reality of disinterested service. But these men who are so well trained in the observation and evaluation of human behaviour detect a tenseness—we might almost say an anxiety—in connection with the work of such ministers that is in no wise consistent with the joy and deep satisfaction which should mark the work of one who is serving his God and his fellow-men. They see in the face, hear in the voice, and notice in the step a tautness and a sense of strain that ill fits the service of God. They interpret the superefforts of the minister as a desperate effort to stave off failure, which they deeply dread. They see in the ceaseless activity that will not pause for rest the effort to stave off feelings of inadequacy and inferiority, and to find forgetfulness in the Lethe of ceaseless labor from the anxieties that continually torment them.

To put it semi-technically, the work of such overambitious ministers bears the mark of much ego-striving. That does not mean that all their hard work and effort arises from a desire for self-glorification, in the usual sense of that phrase for often, even usually, these men are humble enough and will yield the limelight to others even when they themselves properly deserve it. It is not that simple. It is not so much self-seeking as it is self-justification. It is more a defensive mechanism than aggressive. It is not so much an attempt to set the best foot forward as to cover an imagined blemish.

For generations the mystical writers have pointed out how almost impossible it is to eliminate self from the most altruistic task. They have gone on to show in what various and often unrecognizable forms this hydra-headed monster of self-regard rears its ugly head even in the life of the man or woman who is supposed to be, and who really wants to be, wholly dedicated to Christ's glory. And now psychology has arisen to confirm what the mystics have always said and to point out some of the subtle devices by which the ego attempts to maintain its status even in a conscientious, hard-working and reasonably humble servant of God.

5. The neurotic minister is usually a great stickler for details. Or to put it in more technical language, he is a perfectionist. Everything that he sets out to do has to be done just right — right down to the last minute detail. He has no use for half-measures. He prides himself upon his own thoroughness and looks with poorly disguised contempt on the slap-bang methods of some of his more successful brethren in the ministry. And he is at quite a loss to understand how and why they are accounted so successful when they so often slide over the details of their work. The neurotic minister is a great believer in the proverb that while perfection is no trifle it is made up of trifles.

Even the layman who possesses no psychological training can see one of the difficulties that arises in this type of personality. The stickler for details, whether he be in the ministry or elsewhere, tends to lose perspective and runs the danger of allowing himself to become immersed in a mass of details to the detriment of the main issues. Thus a minister by being too meticulous in his choice of words in the delivery of his sermons can kill spontaneity. Or by his endless handling of details that might well be assigned to others he may so tire himself as not to appear at his best in situations where what he is is of far greater importance than what he does. In other words he misses the woods for his intent staring at the trees.

The psychologist usually shakes his head when he sees a perfectionist. Not that he thinks that everyone who looks after details is neurotic or that carelessness in handling the many minutiae of a task is a sign of a healthy personality. But his experience has taught him that perfectionism in a personality, like high blood pressure in a body, is often symptomatic of deeper difficulties. And so he studies the perfectionist, looking for certain tell-tale features of his personality that indicate to him that the perfectionist tendencies root in inward personality difficulties rather than in a worship of the good, the true and the beautiful. Some of these tell-tale symptoms are:

(a) A tenseness and tautness that betrays itself in the face, the voice and even the gait. Since this has already been spoken of at some length in a previous section, it will not be necessary to dwell further on it here, except to reemphasize that there is no real joy or pleasure in work well done for fear it is not well enough done.

(b) An inability to relax, general restlessness, and even feelings of guilt if and when one is not forever pushing one's work. Work is, of course, a good thing and yet for some persons it can become a sort of narcotic which must be resorted to ever more frequently and in ever-increasing doses to stave off consideration of one's problems. Since a minister cannot leave his work as decisively as a machinist or desk worker, it is easy for him to fall into the habit of never shutting up shop. His work is of such a nature that he cannot count on any regular time for a hobby and because the general public thinks that "a minister has nothing to do" he feels that he cannot afford to be seen engaged in "frivolous pursuits." As he more and more permits encroachments upon what should be a certain amount of free time he becomes increasingly the slave of his work and becomes so "keyed up" that even on one of those rare evenings when he has no engagements or other duties he finds it quite impossible to settle down to enjoy himself.

(c) Inability to make partial responses. This phrase rather well describes what perfectionism is. The neurotic person seems unable to make modified responses to stimuli or situations. To use an inelegant but expressive phrase of our day it is with him "whole hog or no hog." If he responds at all he does so completely and totally

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with all that is in him. He seems unable to give partial responses to the less important matters that claim his attention. Although less than his optimum effort would be quite adequate for the matter at hand and would avoid using up his energies so rapidly that will be needed for major concerns, still he seems unable or at least unwilling to give less than his best to trivia but must throw himself 100 per cent into everything regardless of its importance. The psychologist speaks of this inability to vary the degree of responses in accord with the strength of the stimuli that call them forth an evidence of rigidity and inflexibility. Such indeed it is. This rigidity further shows itself in the next symptom to be described.

(d) Inability to vary a schedule without becoming unduly disturbed. No one will dispute the advantages of having a time and place for everything and of having everything in its time and place. Nor will it be denied that many ministers and their work suffer from lack of organization even though some geniuses seem to shine brightest in the greatest disorder. But the neurotic becomes the slave, rather than the master, of his schedule. He gets very uncomfortable if he departs from his schedule even if his better sense tells him that he will accomplish more in the long run by breaking it than by adhering to it. It ought to be obvious that the work of the minister, somewhat like that of his friend the doctor, is of such a nature that it calls for considerable versatility and ability to adjust to unexpected and inconvenient demands. This ability the neurotic minister sadly lacks because he much prefers to work in a groove. Hence he frets no little bit at the inroads made upon his work by his work (if that makes any sense).

(e) Overreaction to criticism and overanxiety to avoid it. Probably no one relishes adverse criticism but people do vary greatly in the amount of attention they give to it. The neurotic is greatly perturbed by it. He may not show this on the surface. It might be better for him if he did. But the extreme care that he takes in the area in which he was subject to criticism and the meanderings in which he indulges to circumvent criticism make it all too painfully evident to the competent observer that criticism is being taken too much to heart. Since the minister usually receives much criticism the neurotic man in that profession soon finds himself doing a lot of back-tracking, beating around the bush and shilly-shallying when criticism lies ahead and he gives undue attention to those parts of his work in which he has encountered criticism or else avoids them altogether.

(f) An undue desire to please amounting almost to obsequiousness. This is, of course, the obverse of the previous point. The neurotic minister spends much time and goes to great pains to please people who do not choose to be pleased. In many cases their opinion is of little worth and of no great importance to the real service which he is attempting to render. Yet he will allow himself to be side-tracked from more urgent duties to do something that will win from them grudging praise or at least seal their all too blatant mouths. The fact that the minister tries hardest to please those individuals who are most free with their praise and blame rather than those who most need help ought to throw adequate light on the real nature of his rather extreme efforts.

Of course the neurotic minister himself is not conscious of all this. To the extent to which he recognizes these factors in his own make-up he has rather completely rationalized about them. He allows himself to feel that he is a very whole-hearted man and that his efforts to please arise out of desire to do his best work for the Kingdom. But few of us indeed would not profit by an analysis of the real motivations of our work. In the very best of us, how much of Self, how little of Thee!

6. The neurotic minister suffers from many inhibitions and compulsions. An inhibition may be defined as a strong aversion toward any course of action. It may almost be defined as an inability to follow a certain course of action, if it be understood that the inability is not physical but lies in the mind of the person involved. There is usually a feeling that it would be wrong to follow the course in question. Only a rabid libertine would deny the desirability, and even the necessity, of such unwillingness to do certain things. For civilized living there must always be many voluntarily adopted self-restraints. Yet some people seem to get all cluttered up with them. They develop strange and almost inexplicable aversions to certain foods, people and courses of action. If these aversions are shared by any number of people they are known as superstitions. An example in point is the refusal to pass under a ladder. But some people are continually "fenced in" by a host of negative notions. When we add to what they think they can't do what they think they must not do and then add to that what they are sure they don't want to do, not many areas of human effort are left open to them.

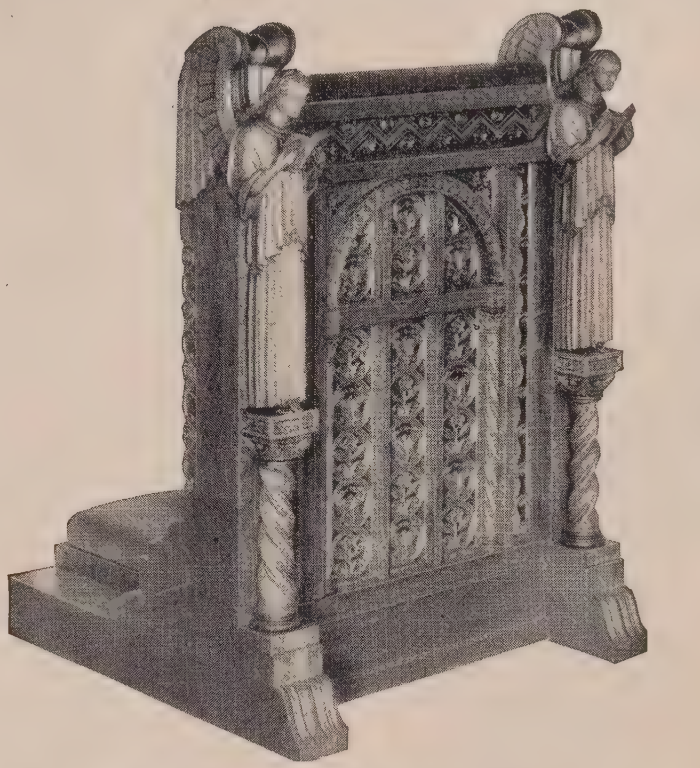
A compulsion is the opposite of an inhibition. That is, it is a strong, almost uncontrollable urge to do something. Generally, however, the use of the term is confined to the urge to do seemingly foolish things such as to touch each telephone pole that one passes or to wash one's hands every few minutes or to go back three times to make sure that a door is locked or that a light is turned off. Although their owner generally realizes that these compulsions are wasteful of both time and effort and although their possession often proves embarrassing to him he has a strong feeling that they must be carried out, often to the most minute detail, if he is not to suffer the penalty of feeling most miserable indeed.

Silly as inhibitions and compulsions may seem to be, psychology reveals that there is "method in their madness." At some time or other they have served a purpose to the individual in avoiding discomfort, real or imagined, or have brought him some type of satisfaction. The original motivation for them has, perhaps, long ceased to be but the feeling of mustness which originally gave rise to them, reinforced by continual repetition, has grown very strong indeed. And the feeling of satisfaction which arises from the performance of these courses of action persists undiminished even though the "need" for the action has completely passed.

This is illustrated in a story told of a church in which the worshippers followed a seemingly irresistible urge to bow at a certain place along the wall. Inasmuch as there was no image or other holy object at that particular point it remained a mystery as to how this apparently senseless custom could possibly have arisen. It was later discovered, when the church was redecorated and cleaned, that there had been a painting of the Virgin Mary upon the wall at that place. At one time the worshippers in that church had found peace and strength by bowing at that place and contemplating the image upon the wall. But even after the painting had been covered by some careless paint-slapper people continued to feel a compulsion to bow at that spot and found peace and strength by so doing. It is in similar manner that inhibitions and compulsions, once developed, persist.

They are repetitions of actions which once aided, or were at least thought to aid a person's security or which helped to maintain his status in his own eyes or in the eyes of others. Or, conversely, they may have been originally of some apparent value in warding off threats to one's security or status. The satisfaction or feeling of relief gained by such actions, has remained even after the apparent utility of the action has passed like the

DISTINCTIVE



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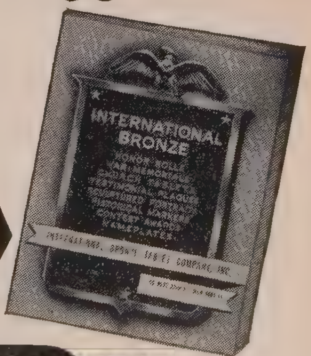

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shadow described in the book "Alice in Wonderland" which remained after the person who made it had gone. Thus the continued saying of childhood bedtime prayers by adults who have either ceased to believe in prayer or who have at least outgrown the sentiment contained in them may arise from the fact that from long habit the person cannot settle aright in bed unless he has first repeated these words. The person who jumps out of bed three times to make sure that the front door is locked perhaps does so because on a previous occasion, perhaps forgotten, he failed to do so and was badly frightened when the door flew open in the middle of the night. In other words, these compulsions and inhibitions are not as senseless as they may seem. As a famous cereal maker used to say in his advertisements "There's a reason."

It is not a bit difficult for fearful people and for inflexible people (and neurotic people are generally both of these) in the course of a lifetime to accumulate quite a variety of these must-dos and must-not-dos. When the element of fear seems predominant in a compulsion or inhibition, it is graced with the name of phobia. There is a whole family of these phobias and one of the best known of them is claustrophobia, a fear of closed places. In more extreme cases this phobia makes riding in an elevator an impossibility for its unfortunate possessor. Such a very strong inhibition against entering a closed place almost certainly roots in some childhood experience, perhaps forgotten by the conscious mind, in which the person was accidentally or purposely locked into a cupboard and thus received a fright from which his subconscious mind has never been able to recover.

Three other interesting facts about compulsions and phobias may here be briefly mentioned. One of these facts is that, not infrequently, these actions have a symbolic meaning. For example the compulsion continually to wash one's hands occurs in those who are troubled by feelings of guilt in the subconscious mind and who seem to get a feeling of relief from that guilt only by this apparently senseless handwashing.

A second interesting fact about these actions is that often they are productive of pain, discomfort or even embarrassment to the person who has them. Or they may well operate to deprive him of some wanted pleasure. In such cases it will often be found that the subconscious self is attempting to atone for its hatreds and its other perversities by self-punishment. The maniac among the tombs who was healed by Jesus had injured himself with sharp stones. His self-inflicted punishment was only a severe form of the self-punishment that is found in practically all cases of inner conflict. In the field of psychology it is stark realism, and not poetical license, to say that we are indeed our own worst enemies. Human capacity for self-punishment "amazes even the experts."

A third interesting fact about these actions is the doggedness with which they are retained and the vehemence with which they are defended against attack. This is because, as has been stated, they have somehow come to be associated with the person's security or status. Although they seem very foolish to outside observers and although their owner must at times be conscious of their irrationality the subconscious mind will not, and cannot, let them go because they form vital parts of the individual's security defense system.

In military operations a commander who seeks to stabilize his defense line will make an extreme effort to hold on to some seemingly worthless hill or river bank because it seems vital to his defense plan. So an individual who is seeking to stabilize his position in life against the many threats to his integrity and status chooses to defend almost to the death some seemingly valueless habit or type of action because for his subconscious mind that is an anchor point in his line of defense. And the more illogical and lopsided his defense system may be (in neurotic people its imbalance is always striking) the more doggedly does he hold on to each and every outpost. The less flexible his modus operandi, the more terrifying must seem the loss of any part of his almost indefensible line. A normal person has a flexible defense system and can afford to surrender some outposts under attack because he is well secured and the loss of a few outposts is no real threat to him. But the neurotic must guard each point in his poorly-balanced defense system with all that is in him.

Although the minister is usually a man of high intelligence and much education, he is not thereby exempt from the same necessity of defending his security system and he too, therefore, is subject to the possibility of acquiring inhibitions and compulsions. And ministers do have them. They develop aversions to calling at certain places and aversions to certain features of their work and they make themselves do certain things in certain ways for no good reason at all. They have to sit in certain chairs and go through certain motions in order to write sermons. And particularly in the field of recreations they often develop a number of inhibitions. They deny themselves things that are really not inconsistent with the dignity of their

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profession. Here is another of the minister's dilemmas.

He must do nothing that would offend a weak brother or set an unwise example and yet he must, at the same time, not allow people to get the idea that religion brings any impoverishment of life or dulls the enjoyment of any right or natural pleasure. In fact, has a minister the right to do the latter even to himself? If his religion is interfering with his own personal enjoyment of life there is something the matter with his religion or with him. And it is much more likely the latter. Religion has suffered much at the hands of neurotic leaders who sometimes unconsciously twist it to fit their own narrow concepts of life's duties and pleasures.

The removal of compulsions and inhibitions is not as easy as it might appear to the uninitiate. For, as we have seen, they are not as silly as they may seem because they fulfill a function in the organization of the personality and enable the person to function, however lopsidedly, with some degree of adequacy. Forcible removal is not the answer and, if attempted, it will only lead to more involved and more irrational circumventions. Even voluntary self-removal, unless attempted with considerable insight as to meanings and accompanied by attempts to provide reasonable substitutes, is fraught with danger. The roots of these things generally reach deeper than appears upon the surface and great care needs to be exercised in attempts to remove them.

7. The neurotic minister lacks self-confidence. Although this particular characterization of the neurotic minister is being placed last on this list, it is by no means to be regarded as last in importance. On the contrary, it is definitely basic and underlies all the other characteristics which have thus far been enumerated. Nervous troubles arise primarily from lack of self-confidence or, to put it into slightly different terms, lack of self-acceptance. It is lack of inner conviction as to one's adequacy for one's task that plays havoc with nerves. It is inferiority feelings that do the damage in nervous difficulties. Or putting it positively, it is quite essential to the mental health of any minister or any other person that he be endowed with a large amount of self-confidence. And by self-confidence, as used in this discussion, is meant a kind of self-confidence that runs deeper than that usually referred to in ordinary conversation.

Ordinarily, when this term is used, reference is being made to so-called overt, or outward behavior as when, for example, we say that a man exudes self-confidence. We say further of some people that they have too much self-confidence even as of others we say that they have too little of it. But in the sense in which the term is here used it is quite impossible to have too much self-confidence. As a matter of fact an excess of outer self-confidence is an almost certain sign of inward lack of confidence and an attempt to cover up to others and to oneself one's deep distrust of self. In other words, as has often been pointed out, braggadocio is but a thin veneer to cover deep feelings of inadequacy.

Psychologists believe that all people are troubled, at least at times and under some circumstances, with doubts of their adequacy and ability to cope with any and with all situations. Now if this be true, it can hardly be maintained that an ordination ceremony would rid a person of this his common heritage as a human being. Hence, if an ordained minister is more than ordinarily plagued with such feelings it is seldom, if ever, totally a function of the arduous demands of his profession so much as a carry-over from childhood. Insofar as a minister carries over into his work the feelings of inferiority which he picked up as a child and of which he has never completely divested himself through all the days of his preparation, there will be much about his work as a minister to re-enforce these feelings and to increase his ministry. In other words, the ministry is a poor profession for one to enter who is troubled much with doubts of his own adequacy.

Of course, no sincere minister ever feels himself adequate for his task as a representative of the work and principles of the Master of men. What man in his right senses can stand at the communion table in the place of his Lord and parcel out that which represent his Lord's shed blood and broken body and not be overwhelmed with a sense of his complete unworthiness to stand in the holy office of the ministry? But when this normal and greatly to be desired religious sense of inadequacy for the holy tasks of the minister becomes reinforced by, and confused with, a personal sense of inadequacy, then the minister is headed for serious trouble. The shoes of a minister are hard enough to fill even if the man who tries to fill them has adequate inner self-confidence. But if he lacks this, let him beware! For there will always be much about his task to plague him and to deepen, even to the point of breakdown, his already overgrown sense of inferiority.

Human nature being what it is, the minister becomes a sort of scapegoat for many bad feelings, for whose rise he was in no way responsible. But if

(Turn to page 75)

?

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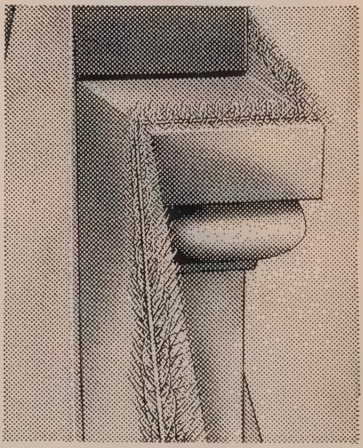

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*by Marshall B. Hodge**

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However, officers of the Two Rock Valley Presbyterian Church devised another plan of borrowing more suited to their needs. It is a plan many churches might wisely adopt. The Two Rock church is a rural church located in the

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The total face value of certificates of Series of 1953 to be issued shall not exceed the amount of $4,000.

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In witness whereof, the undersigned, being the present duly elected members of the board of trustees, have hereunto set our hands on this, the......................day of......................................, 1953.

By:

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Chairman of the Board

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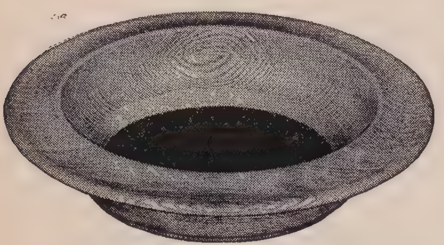

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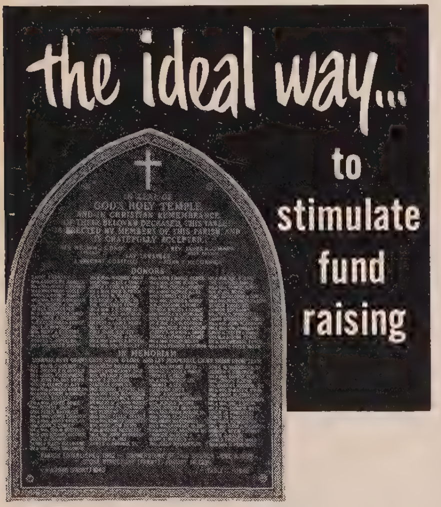

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open country a few miles from Petaluma, California. The congregation, which numbers less than 100 members, is now completing a $50,000 building program, replacing a building destroyed by fire in 1949.

Poultry rancher and trustee of the church, Martin Mickelsen, suggested that the church print certificates of indebtedness in the amount of $100 each in sufficient quantity to cover the $4,000 needed to borrow. After having a lawyer look over the plan, the church officers agreed. The forty certificates were easily sold to individuals in the church and in the community. The selling was done almost entirely by mail, and many more could have been sold had it been necessary.

Perhaps the most unique part of the plan is the idea of the four $25 coupons attached to each certificate, series "A", "B", "C" and "D". The certificates are numbered consecutively with each coupon bearing the number of the certificate to which it is attached. The church plans to have a drawing each year at its annual meeting. As many numbers of certificates will be drawn as there is money available to redeem the $25 coupons with their accrued interest.

All of the series "A" coupons will be redeemed before any of series "B," and so forth. This provides an equitable means of redeeming the bonds without paying anyone the full amount while someone else has not received any of his money.

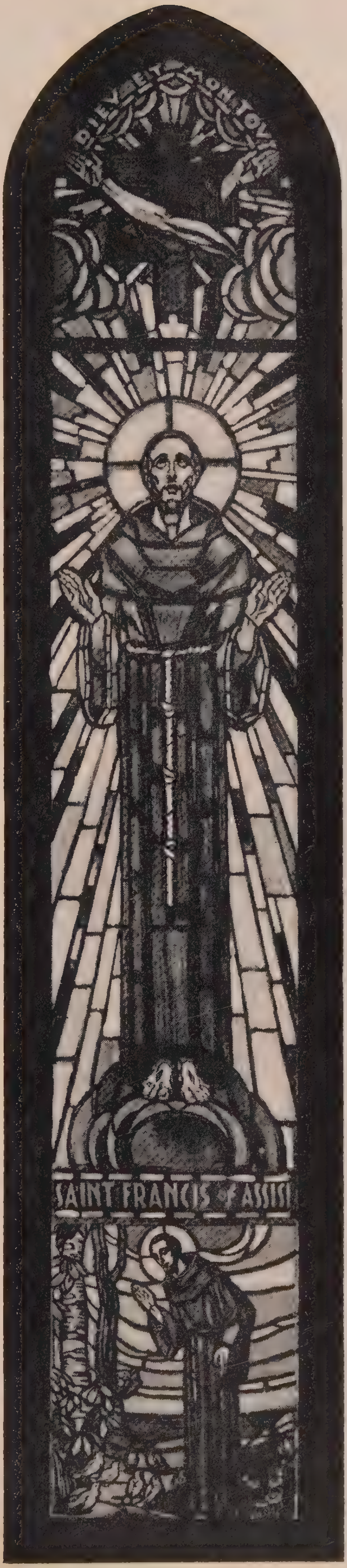
Several advantages were seen in this plan which led to its adoption:

(1) A significant savings in interest is effected. A bank loan would have cost five per cent interest per year. By offering three per cent the church equals or betters local bank interest on savings deposits while still making a saving of two per cent.

(2) There is no need to renew the loan frequently; there is no mortgage on the property; and there are no regular payments which must be met. Every effort, of course, will be made to pay off the indebtedness as quickly as possible. However, should financial conditions prevent payment for several years there will be no great hardship caused.

(3) There is a wider involvement in the debt of the church and therefore a greater interest in paying it off. The annual drawing to redeem coupons will also advertise the fact of the debt and keep interest alive.

(4) A natural opportunity to make donations to the building fund will be provided as the $25 coupons are redeemed. Some have already indicated that they will not accept their money back when it is offered and others may do likewise. Of course, there will be no pressure or even suggestion of such a possibility.



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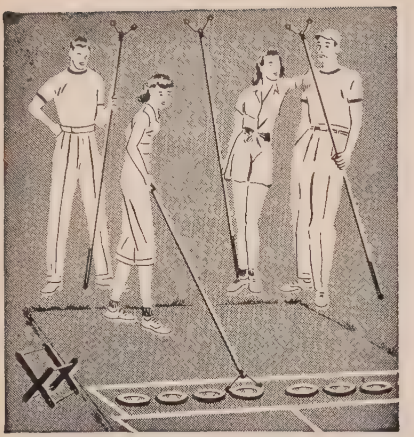

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Almost any American church could probably adapt this plan to their building program. The larger the church, of course, the greater the borrowing potential would be. And best of all the people would have the satisfaction of investing in the work of the Kingdom of God.

(Editor's Note: It seems to us that there is another idea in this plan which the author has missed. The folks who have actual money invested in the loan certainly are not going to jeopardize the investment deserting the church or its program.)

Entering a New Parish

(From page 20)

their associates. It is a privilege which they covet for themselves.

A Prayer

Our Father, we thank thee for the privilege of walking the city streets, pushing door bells and talking with our people. We pray that our ministry may be helpful to them. But we also pray that we may receive from them courage and understanding. Keep us constant in our pastoral work. Amen.

V

THE CURE OF SOULS

In season, out of season.—II Timothy 4:2.

The main reason for the emphasis on the pastoral task is not, however, the fact that such diligence fills the pews. It is that the minister may, through his calls, aid in the spiritual growth of those in his charge. John Rathbone Oliver, psychiatrist, in one of his books says that the minister has an advantage over the psychiatrist. When people break down, they seek the services of the psychiatrist, but the minister has the privilege of entering their homes in an informal way and discussing with them their problems. He will be with them when the signs of breakdown start. His ministry is constant.

The new emphasis on the pastoral task has its basis in that. As the spiritual leader and counselor, the clergyman has instant contact with his people. He rejoices when they rejoice and mourns when they mourn. He becomes their friend in a real rather than professional sense. He lives such a life that when men and women, boys and girls, need spiritual counsel they instinctively turn to him.

There is no way to establish this relationship other than a planned itinerary of visitation which will be persisted in until every home has been visited. In the larger churches, it may be necessary to announce the streets where calls will be made on the various days of the week. This will discourage absences on those days. But if people are not found at home at the first effort, the minister must be persistent. He must get to know his people.

The persistent house by house calling may be exceedingly wearisome; most ministers have their moments when they rebel against the technique. But it is a compensating procedure which builds good foundations for the work which will later follow.

A Prayer

Almighty God, my heavenly Father, give me faith in my task to persist in the pastoral work, week after week. When days of discouragement come and I am tempted to return to my study away from the words of men, inspire me to go on. Give me the encouragement which can come from those I seek to serve. Amen.

VI

SPECIAL MINISTRIES

The Lord hath anointed me.—Isaiah 61:1.

While the new minister is making an effort to follow his routine of calling, he will discover special cases which require immediate attention. These are cases of sickness, marriages, death and individual calamities. To attend to these special cases means that he must break into the routine he has set for himself and delay the accomplishment of the task assigned to himself.

Any minister will better serve in a spiritual emergency if he has previously established a personal, friendly contact with the individuals concerned. But this is not always possible. More than one minister has started work in a new field with a death which affected leading members of his church.

These emergency cases should have immediate attention. They take precedent over planned calls on the official board and the congregation. The normal clergyman is glad to respond to them. He feels badly if any member of his church needs him and he is not requested to serve.

Some ministers constantly remind their congregations that they are not mind readers. They ask to be told when people are sick or need pastoral services. This is particularly essential when a man starts a new pastorate. The usual grapevine methods of communication have not been established. It would be well to make it clear through a notice in the weekly calendar or even by pulpit announcements that he is available and asks that he be notified in case of sickness or death. Such an announcement made at the beginning of the pastorate will aid in instructing a congregation in its own relationship to the minister. Protestant congregations are too lack in this respect. But whether or not the congregation responds, let the minister start his new work with the determination to do his pastoral work with devotion.

A Prayer

Dear Father, I am thy servant. Thou has called me and anointed me for the ministry of comfort and healing. May I ever be ready to serve those who seek my services. Speak through me to heal the sick, to open the eyes of the blind, to comfort the sorrowing and to proclaim the acceptable year of the Lord. Amen.

VII
THE MARGINAL FOLK

Other sheep I have.—John 10:16.

Every church has a marginal group of people, neither in nor out. They are occasional attendants, send the children to the Sunday school and look forward to various social functions. Some, at one time, were active members. Others have never had definite church affiliations. This group must definitely be included in the minister's calling plans. There are two ways of including them. Some ministers will prefer to call on all of the active families first and, then, direct an effort to the marginal families. Other ministers may prefer to do street by street calling, reaching the active and marginal people in the one itinerary. Much can be said for either method and it can be left to the wisdom of the individual minister.

In calling on the marginal families, the good pastor will not alone seek to be of help by discussing their personal problems which is the purpose of most pastoring, but, also, will make an effort to align them more definitely with the program of the church. To do this he may, in some instances, have to probe deeply, uncovering some old wounds. In other cases, a simple friendly invitation will be welcomed.

Churches grow by the reception of children of the church, transfer of active Christian people from other communities and from the influx of active members from the marginal group. It is such an important field of activity that the careful listing of all families which might be included should be made. If the list is set up on addressing machine stencils, it should be segregated for special attention in the mailing of church publicity. This kind of careful pastoral evangelism will probably pay bigger dividends, even in numbers, than any type in which the minister may engage.

The first step in effective salesmanship is a good prospect list. This marginal group gives the minister such a list. This is the place to start the work of evangelism. It is usually a mistake to announce revival or special meetings to reach men and women for Jesus Christ until adequate attention has been given to this list. Yet, how often is it entirely omitted from the clergyman's program.

A Prayer

Dear God, help me to have faith in those who have grown careless in their religious habits. Give me courage to believe that all these are sheep of thine and that they should be brought into the inner fold. Make me a good shepherd of such sheep. Amen.

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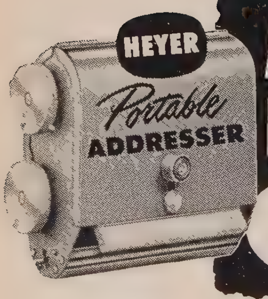

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VIII

THE MINISTER'S QUIET HOURS

Study.—II Timothy 2:15.

The minister will do well to establish his study hours during the first weeks of a new pastorate. Having established the time he must be alone for reading and prayer, let him publicize the decision so that the congregation will know that he expects to conserve those hours.

The morning hours are the best time for study. The period may start very early in the day. A leisurely breakfast, followed by the reading of the daily paper is hardly to be commended. If the study is in the church, the custodian should know that the pastor expects to be in his study at an early hour and the room should be aired and warmed. If it is in his home, he can trust his family to give him some protection. Hours eight to eleven, five days a week will give the minister time for this phase of his work. The hour from eleven to twelve he can then give to his mail, dictation and an occasional caller.

Necessary as it is that the minister have time for study, some ministers make a fetish of this need. Church secretaries will refuse to put through telephone calls which have a priority of urgency that the minister may be protected in his study period. No sermon is of such value that emergency calls should not be made. In the course of a year, the average minister does not have such a quantity of these demands that his sermon preparation is embarrassed. The calls which impede study are the routine church activity matters, the friendly calls of a neighbor who can see him at other times and insistent promoters and salesmen who feel they must see the pastor.

So, early in the new parish, the minister should make it clear to his church that he is a studying pastor and that this work requires time and concentration. If his predecessors did not establish such a practice, it may be somewhat difficult. But the time to do it is in the first weeks of a new parish. Both the minister and congregation will be amply repaid in the pulpit ministry which results.

A Prayer

Almighty God, interpret Thyself to me and let me be an interpreter to my congregation. Teach me the ways of study, prayer and concentration so necessary to prophecy. May I study to be approved by Thee. Amen.

IX

THE WOMEN'S ORGANIZATIONS

Entered in the house of Lydia.—Acts 16:40.

There may be a church somewhere which does not owe much of its success to a consecrated band of women. If so, I do not know where it is. Whether it bears the old name of Ladies' Aid, or Women's Society or Ladies' Guild does not seem to make much difference. It furnishes love, service and muscle for the work of the church. It was not for nothing that one poet wrote:

No, it isn't just like digging out the
money from your vest;
When the Ladies' Aid gets busy and
says: "We'll pay the rest."

This organization is one from which the minister will want much cooperation. He will very early in his pastorate visit it at its regular meeting and show himself in sympathy with its work. He will find it ever eager to receive from him, suggestions of needs of the church which it can supply. But the shrewd minister will never let himself be placed in the position of trying to dictate to his ladies' organization.

He might at the first opportunity confer with the president and ask just how he can aid in its work. In most instances, the society will prefer to meet without him. Some societies will ask that he come and lead a devotional service and then absent himself. Ideas he has to present can be better presented in a conference with the president or board of the society rather than in the meetings itself.

The usual criticisms of the women's organizations are that it puts too much emphasis on money raising rather than education; that it refuses to recognize the authority of the official board of the church; that it is a law unto itself and does things in its own way. These criticisms may have some basis in fact. Perhaps a minister can remedy the situations. But it must be done through a long range policy, the objective of which is not too obvious.

A Prayer

Dear Father, give me the art of working with others—even those who may wish to work in their particular way. Give me the tolerance to pray for the success of the work of all those who seek to serve the church, and thus, build thy kingdom. Amen.

X

REACHING THE CITY

Paul stood in the midst of Mars hill.—Acts 17:22.

When a minister is installed in a new church, he immediately becomes a public personality in the city to which he has moved. Few men are taken into the professional and social life of the community as quickly as the clergyman. He receives invitations to address luncheon clubs, lodges, civic and educational organizations. These give him his entree to the community outside of his church. His response to the invitations will determine to a degree his popularity in the larger community.

Every minister should welcome these invitations and plan to accept them. He appears before the various organizations not alone as an individual but as a representative of an established church in the community. What he says, and the way he acts, types not alone himself, but his church. He does not go on a program of evangelism but the address he gives should give emphasis to the Christian ideal of society and individual living. Listeners expect to learn from his words what his attitude is on various social questions. It is well that he be frank.

Having once made the rounds of the various organizations, the wise minister will not be quite so generous in the disposal of his time. He should remember that the church is paying him for his ministry and is entitled to an honest portion of his time. The willingness of a minister to fill every offered engagement in the community or outside is not always commendable. Groups learn which ministers are willing to do this and program committees take the easiest way by inviting a willing minister to give of his time.

Even from the point of view of his own popularity we question if a minister should hurry to accept every speaking engagement which is offered. Much better to gain the reputation of being a good preacher and thus attracting the public to the church than acquiring the designation of a good fellow willing to oblige every time a free speech is requested. We suspect that many clergymen would be more effective in the pulpit if they were more cautious of their public appearances.

A Prayer

Father in heaven, make me eager to be of service to my fellow men. Give me the wisdom to judge the value to my church and Thy kingdom of my public appearances. Keep me from spreading over so much territory that I become intellectually thin. Amen.

XI

THE MINISTER'S HOME

Given to hospitality.—Romans 12:13.

Traditionally, the home of the minister is a part of the church. It was hard to conceive of the clergyman apart from the church and its work. Thus we expect to find the rector in the rectory, the minister in his manse and the parson in the parsonage. Modern conditions have contested tradition in this respect. Some ministers live miles away from their churches; many churches do not own ministerial residences.

Consultation rooms in modern church architecture have taken the place of the parsonage living room.

Yet, with all the changes, the minister's residence plays a very important part in church life. Committees and boards will meet there from time to time. Young people planning marriage will seek the friendly rooms. The modern mistress of the manse may be jealous of her precious china dishes but in a very real sense she is part of the church.

Even where the church offers a study, there are ministers who prefer the quiet of their own home for this work. They prefer to have their wives, who so well understand their temperaments, answer the phone during study hours, rather than the church secretary. There is a virtue in having the study far away from the business office of the church.

In building the modern manse, the architect is encouraged to provide for a room for guests. These include the missionary who stops at the church, the denominational official who may be making a call, or minister friends who may be making friendly calls.

With all, the manse must provide a home for children. For the boys and girls who bless the home of the preacher represent a priceless heritage. It is not always an easy matter to plan the schedule of the minister's home to promote the activities of the church and conserve the atmosphere of a home, but a decent attempt must be made.

A Prayer

We are glad, our Father, for homes in which tired men, sacrificing women and happy children may pass the hours. Make our pastors' homes centers of parental affection and Christian idealism. Help us to exemplify in our daily lives, the principles we proclaim from pulpits. Amen.

XII

EXTRA-CURRICULAR RESPONSIBILITIES

And he went . . . confirming the churches.—Acts 15:41.

Every minister has a responsibility to his denomination. He has accepted its ordination. His relationship to the Church of Christ is through it. He seeks its welfare. Yet, modern church organization has reached a point which the apostolic church never anticipated and modern ministers many times chaff under the burden which the denomination is placing upon them.

A minister wrote to his denominational paper some time ago, pointing out that the promotional work required of him in connection with the denomination was giving him very little time for very important work in his local church. I know the writer and can vouch that he does good work in his local church. He is not a typical "dissenter." He was making a protest which many other ministers have felt during their high pressure days.

The growth in denominational pressures has paralleled the same movement in the state. Executive officials have multiplied. Tax burdens upon the churches have increased. The demands denominational boards make upon the

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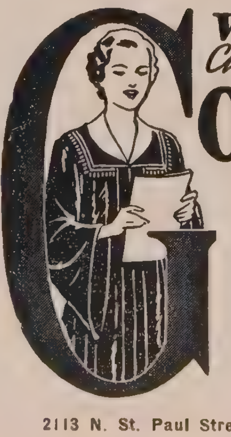

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TABLE I RECENT SMALL CHURCH CANVASS RESULTS—BY INDIVIDUAL CHURCHES

(Conducted with Wells full service—5 to 6 man-weeks)

Number of Families	Annual Budget	AMOUNT RAISED*	Church	City and State
60	$ 5,300	$26,000	Pilgrim Lutheran Church	Havertown, Pennsylvania
80	7,700	46,000	Holy Cross Lutheran Church	North Miami, Florida
85	12,600	62,000	St. Mark's Methodist Church	Port Arthur, Texas
88	7,500	31,000	Convenant Presbyterian Church	Winston-Salem, North Carolina
93	10,000	96,000	St. Mary's Episcopal Church	Big Spring, Texas
100	3,000	53,000	West Calgary United Church	Calgary, Alberta
100	7,000	51,000	Friends Presbyterian Church	Hampton (Warwick), Virginia
100	8,000	65,000	St. Stephen's Episcopal Church	Orinda, California
105	6,300	46,000	St. Paul's Evangelical Lutheran Church	Arlington, Massachusetts
106	9,600	55,000	Eastminster Presbyterian Church	Knoxville, Tennessee
120	4,000	53,000	Pleasant Heights United Church	Calgary, Alberta
133	9,750	49,000†	Prince of Peace Lutheran Church	St. Louis Park, Minnesota
144	7,200	44,000	Wright Community Church	Boise, Idaho
145	9,600	44,000	Community Presbyterian Church	Harrisburg, Pennsylvania
150	7,700	38,000	West Webster Methodist Church	West Webster, New York
150	9,000	39,000	St. Paul's Lutheran Church	Seattle, Washington
150	9,000	45,000	Trinity Episcopal Church	Elkton, Maryland
152	5,000	71,000	St. John's United Church	Regina, Saskatchewan
160	5,100	39,000	Elm Street United Church	Merritton, Ontario
175	7,300	85,000	The Methodist Church	Grant, Nebraska

*3-year pledges
†2-year pledges

TABLE II Average Experience by Annual Budget Group Sizes

	average of 5 smallest churches	average of next 5 churches	average of next 5 churches	average of 5 largest churches*	average of all 20 churches*
budget (the year before the canvass)	$4,500	$7,100	$8,300	$10,300	$7,500
number of member-families	118	122	126	112	120
3-YEAR—BUILDING FUND ONLY amount raised in 3-year pledges (over and above the annual budget)	$48,400	$51,400	$47,000	$61,200*	$51,900*
3-YEAR—BUILDING FUND ONLY amount raised in 3-year pledges, expressed as "times the budget"†	10½	7	6	6	7
3-YEAR—TOTAL GIVING total anticipated receipts, 3 years (including normal annual budget)‡	$69,200	$80,400	$78,950	$101,300	$82,200
ONE-YEAR—TOTAL GIVING net increase of total annual giving (for the 3-year collection period)	413%	277%	217%	228%	265%
ONE-YEAR—TOTAL GIVING total annual receipts (including the budget), expressed as "times the budget"	5 Quintuple	4 Quadruple	3 Triple	3¼ Triple	3½ Triple

*Including one United Lutheran church which canvassed for 2-year (instead of 3-year) pledges.

†This comparison assumes that the established budget of the church is a yardstick for reporting how much the church raised in its building fund canvass. Thus, a church with an established current operations and missions budget of $6,000 which secured $48,000 in building fund pledges would be said to have raised an amount equal to eight times the budget.

‡Allowing for 115% building fund collection, which is the average collection experience of Wells clients.

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Recent canvass results in 20 small churches show that the verage small church, with Wells guidance, can expect to aise in 3-year building fund pledges (over and above its udget) an amount equal to at least seven times its established current operations and missions budget. In fact, these mall churches had an average of 120 families, an average annual budget of $7,500, and raised an average of $51,900 in 3-year building fund pledges.

A comparative analysis of the average experience of these 20 small churches is detailed in Table II. You will note that, with Wells guidance, half of these churches more than tripled their annual giving and the other half more than quadrupled their giving.

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A Very Small Church is one with less than 75 families.

Wells service for the very small church consists of four weeks of telephone preparation and supervision service for a flat fee of $500.00.

A Small Church is any church with more than 75 and less than 100 families, or one with less than 180 families if the annual budget is less than $10,000.00.

Wells service for the small church consists of three weeks of telephone preparation service plus 10 to 12 man-days of on-the-job service. The fee is $15.00 per family, with a minimum fee of $1,500.00.

A Larger Church is any church with more than 180 families, or one with more than 100 families if the annual budget is more than $10,000.00.

Wells service for the larger church provides an insured objective and consists of 6 to 10 man-weeks of on-the-job service, with a minimum fee of $4,000.00.

larger church should ask the nearest Wells office for nformation about the "Wells Insured Objective Church Fund-Raising Service." Learn what you can expect to accomplish with the help of Wells Organizations. Arrange for a complimentary conference, or a Study & Plan meeting, without cost or obligation.

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minister's time have grown heavy.

The wise minister, in establishing himself in a new parish, will agree to give honest service to the denominational needs. But he will put equally as important the pastoral, preaching and administrative task of his own church. He will be careful about pledging his time to extension work unless his own program is sufficiently strong to live under absences from the parish.

In every community, there are ministers who have served large churches over many years with distinction and effectiveness. If you study their programs, you will find that they have not been lured away from the local work into extension activities. The home field has had a just share of the minister's energy. There is no Christian work of greater importance than that of the local parish. When a minister accepts the pastorship of a church, he assumes definite obligations. These must have priority in his consideration.

A Prayer

Father, make me glad to be a pastor. I have been given the opportunity to live where the people are. Make me eager to know them, to work with them and to serve with them. May our united efforts increase the strength of our church and add to the glory of Thine eternal kingdom. Amen.

Rural Church . . .

(From page 22)

three of this book lifts up the importance of such a study for rural leaders, "In non-Christian lands, the Christian home is exhibit "A" for the Christian religion. . . . I have often thought that in our mission strategy we have centered our work too largely about the church and too little about the home. . . . If we could only Christianize the homes, the church would almost take care of itself."

Another work that may add to understanding the home and how to utilize its power for Christ is *Rural Roads to Security*[16] by Ligutti and Rawe. These men are Roman Catholics and write with the particular slant of their church. But, for all of that, any churchman who understands English can profit from a study of their excellent work. Here again the home is exalted.

We turn to city-bred men and women for good practical advice on how to return the home to the production center of life. Mr. and Mrs. Ed. Robinson tired of city life and moved to a few acres outside the city limits. They tell of their experience in *The Have More Plan*[17]. Here are scores of workable ideas that will help the rural home to a far better way of living. This is especially true of the rural non-farm home.

---

[16] "Rural Roads to Security," Ligutti & Rawe, 1946. The Bruce Publishing Company, Milwaukee.

[17] "The Have More Plan," Ed and Carolyn Robinson, 1948. The Country Bookstore, Noroton, Connecticut.

My own book, *The Christian Home in a Rural Setting*[18], attempts to gather together in one volume much of the philosophy and technique of a modern rural home.

Community

January and February

As the year 1954 comes into focus and reality we move around to the third quarter of our rural ecology and consider the rural community.

No thoughtful person questions the power of the community as it operates through its schools, recreation, communication and industry. Community mores are hard to alter. Again and again the church has attacked them head on and fell back in defeat. Yet, they can be changed for the better.

A number of distinguished men have seen the importance to society of the small, and usually by definition rural, community. They have seen in it values and powers that have been overlooked by less observant men.

One of the older men in this field is Arthur E. Morgan of Yellow Springs, Ohio. He has set forth in readable fashion his findings in *The Small Community*[19].

A newer man to the field who has done excellent empirical work is R. W. Poston. In his book, *Small Town Renaissance*[20], he reports the Montana Studies which resulted in a revival of interest in the small communities of that state where declining population has been the rule in recent years.

"But you can't get this community to do anything. They are dead!" What man has not heard at least one preacher say that of the community where he is serving?

Jean and Jess Ogden have proven that, properly approached, rural communities will do worthwhile things. Creative things. They tell the story in *Small Communities in Action*[21].

Just to top off these two months of reading try *Community Life*[22] by Baker Brownell. It is well worth the time it takes to read it.

The bulletin, "Community Service News"[23], is filled with invaluable material on community work. A perusal of their files in a public library will be well worth one's time.

The Church

March Through June

For the next four months we may think of the role of the church in the center of this ecology. Brayton Case, as he worked in Burma, developed a four-point program for himself. He stated the work of the church to be preaching, teaching, healing and feeding the people. Even in prosperous America, could we conceive a better program? Are not these the things we need to give ourselves to doing? Are not these the things needed to strengthen the land, home and community? If so, then through all of the next four months of reading will run this thought, preach, teach, heal and feed.

Equipment

To do its work the rural church needs equipment in the form of adequate buildings. For fifteen years it has been my conviction that a rural church needs a plant of three well constructed buildings. In order of importance they are:

Parsonage. The curse of the rural church has been short pastorates. Rural churches grow and prosper only when they have a pastor on the field for years at a time.

Many pastors remain on a field for only one or two years because their wives are very unhappy with the place where they must live. Ralph Felton has done us a real service in his survey of rural parsonages. A study of his findings, as described in his pamphlet, "The Home of the Rural Pastor"[24], may reveal some of our limitations and lay a foundation in our thinking whereby longer rural pastorates may be assured.

The second building is the church sanctuary and formal educational building. Books are not as plentiful on this as we would like, although the two following titles, prepared by the Southern Baptists, contain good suggestions. They are "Country Church and Proper Housing" and "Church Remodeling Designs"[25].

Last year (1952) *Church Management* ran a series of fine articles on church buildings. A review of these issues will prove helpful.

The third building for the modern rural church plant is the social hall. Such a hall, separate from the church building, is of inestimable value to the church and its community when properly used. It should provide space for community meetings, dinners and lim-

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[18] "The Christian Home in a Rural Setting," C. R. McBride, 1953. The Judson Press.

[19] "The Small Community," A. E. Morgan, 1942. Harper & Brothers, New York.

[20] "Small Town Renaissance," R. W. Poston, 1950. Harper & Brothers, New York.

[21] "Small Communities in Action," Ogden, 1946. Harper & Brothers, New York.

[22] "Community Life," Baker Brownell, 1950. Harper & Brothers, New York.

[23] Community Service News. Community Service, Inc., Yellow Springs, Ohio.

[24] The Home of the Rural Pastor, Ralph Felton, 1948. Drew Theological Seminary, Madison, New Jersey.

[25] Country Church and Proper Housing, 1951; Church Remodeling Designs. Baptist Sunday School Board, Nashville, Tennessee.

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ited athletic events. It should have a stage for the production of religious and other drama.

These buildings are within the reach of rural churches which plan for the future rather than living on a short time basis. Here a use of the Lord's Acre plan may result in the raising of thousands of extra dollars for a building program. A little pamphlet, "Promoting the Lord's Acre in the Country Church"[26] by Dumont Clarke, will provide helpful reading.

These three buildings when artistically located on a five-acre plot of land, provide the church organization with some tools for doing its job, and lifts it in the eyes of local residents to a height it does not now usually enjoy.

Providing activities on the inside of these buildings that will meet our four-point program is a more difficult task than getting the buildings. This calls for great worship services in which great preaching plays a big role. While it was not written for rural churches alone we heartily commend a study of Palmer's *The Art of Conducting Public Worship*[27]. The rural pastor may also read with profit *Rural People at Worship*[28] and *Book of Worship for Rural Churches*[29] by E. K. Zeigler, and *Rural Worship*[30] by H. H. H. Wintermeyer.

In order to do much of his work the rural pastor in America has only to infiltrate existing community organizations, and coordinate community activities for the good of the entire community.

The large number of good organizations found in rural America is almost staggering to the imagination. *Our Rural Communities*[31] by L. Burchfield indicates the organizations that may be found in a given community.

Because it is the most significant rural youth organization in America the pastor should be acquainted with the work of the Four H Club. We know of no better book to commend than *The Four-H Story*[32] by F. M. Reck.

In a similar role is the Home Demonstration Agent. For her story the reading of the U. S. Department of Agriculture's bulletin AIB 38 — July, 1951, "The Home Demonstration Agent"[33] will suffice.

We may now try to pull our plan of activities together by reading Earle Hitch's enlightening book, *Rebuilding Rural America*[34]. While this is not written from a church, or religious, viewpoint it does contain excellent suggestions for church leaders.

Our year's reading course may now be completed with the reading of a humorous but deeply concerned writing by a rural pastor, A. W. Hewitt, entitled *Highland Shepherd*[35].

Conclusion

A careful perusal of the books and pamphlets outlined in this article should give the rural pastor a fair grasp of the breadth of the rural church movement, and an idea of how he can best lead his church to take its rightful place in the ecology of the rural kingdom.

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[26] Promoting the Lord's Acre in the Country Church, D. Clarke, 1952. Religious Department, Farmers' Federation, Asheville, North Carolina.

[27] "The Art of Conducting Public Worship," A. W. Palmer, 1939. The Macmillan Company, New York.

[28] "Rural People at Worship," E. K. Zeigler, 1943. Agricultural Missions, Inc., New York.

[29] "Book of Worship for Rural Churches," E. K. Zeigler, 1946. Agricultural Missions, Inc., New York.

[30] "Rural Worship," H. H. H. Wintermeyer, 1947. The Christian Education Press, Philadelphia, St. Louis.

[31] "Our Rural Communities," L. Burchfield, 1947. The University of Chicago, Chicago.

[32] "The Four-H Story," F. M. Reck, 1951. National Committee on Boys and Girls Club Work, Chicago.

[33] The Home Demonstration Agent. AIB 38—July, 1951. Superintendent of Documents, Washington, D. C.

[34] "Rebuilding Rural America," Earle Hitch, 1950. Harper & Brothers, New York.

[35] "Highland Shepherd," A. W. Hewitt, 1939. Willett, Clark & Company, Chicago.

THE WAY

Who seeks for heaven alone to save
his soul,
May keep the path but will not reach
the goal;
But he who walks in love may wander
far,
But God will keep him where the
blessed are.
Henry van Dyke

Make Your Own Slides

(From page 20)

The advantage of the tape recorder for adding sound becomes apparent when you are ready to record your narration. Here's where the important features of easy splicing and editing pay off for the amateur producer.

Let us assume you now have all the necessary color transparencies. These come from the processor mounted in a cardboard frame. For permanency they should be mounted between pieces of two by two-inch glass obtainable from your photo dealer.

The slides should now be arranged in logical sequence and numbered so that the number is in the upper right-hand corner when the slide is placed in the projector. This uniform method will prevent the possibility of slides being shown on the screen upside down.

This is a good time to run through the on-the-spot tape recordings you made, noting on a piece of paper the ones you think will fit with certain slides. These should also be marked on the tape using a grease pencil or acetone ink.

An easy way to write a script is to do it on the tape recorder, recording your comments as you run through the slides. By using the "stop" control on the tape recorder, you can make the recording line-by-line, if necessary, pausing each time to consider the next line. If properly done, the final recording will be continuous with no indication that it was made piece by piece.

The on-the-spot recordings can next be spliced into the tape at the proper places using a pair of scissors and special splicing tape made for this purpose. Don't use ordinary cellophane tape, since it will tend to gum up your recorder.

A musical introduction and ending—recorded on tape either from records, radio, or "live"—can be spliced on to the beginning and ending of the tape.

One point not to forget is a signal for the projector operator to know when to change slides. This can be recorded on the tape when the scripting is done, or can be added afterward in blank spots on the tape. A thin-walled water glass tapped with a metallic object will provide a pleasant tone signal.

Cost of such a production is low. Color films run $5.50 for thirty-two exposures, while a reel of plastic magnetic tape can be purchased for $3.50. Flashbulbs for any necessary indoor pictures cost about fifteen cents each. Thus even the most impressive production can be made on a minimum budget.

The Neurotic Minister

(From page 63)

he is tortured by inferiority feelings, he too easily blames himself and thus further deepens his sense of inferiority as well as his susceptibility to blame.

Criticism comes thick and fast for the man who tries to serve several hundred masters (maybe he would do better to serve only One!). And if he is thin-skinned and has an Achilles' heel, or several of them perhaps, the barbs hit hard and often and pierce deeply. And instead of "toughening up" as does the victim of frequent hypodermics, the neurotic minister seems to become more and more sensitive, until he reaches the point at which he simply cannot take another barb.

One is tempted to generalize to the extent of saying that the ministry is no place at all for a sensitive man. But to such a statement one might well retort, "It's no place for an insensitive man, either." And that neatly puts the finger upon a major ministerial dilemma. If a pastor lacks sensitivity he is thought to be cold, unfeeling and unsympathetic. If, on the other hand, he is sensitive he lays himself open to torture both for others and for himself. And by some queer perversity of human nature, it is usually the sensitive minister and the one who takes his work most to heart who seems to get, or at least to hear, the most criticism. His thick-skinned brother-pastor gets comparatively little criticism or at least seems to hear almost none perhaps because even the most determined critics grow tired of pouring water on a duck's back or hurling darts into elephant hide. But the critics do seem to gain some sadistic satisfaction out of torturing a man not easily able to accept criticism, even if he be a man of God.

One suspects, however, that the fault is not entirely on the critics' side. For the sensitive minister may be said to invite criticism by his very oversusceptibility to it. Even more, he may be said in a sense to be looking for criticism. At least he seems to secure a strange sort of martyr's satisfaction out of digging up some criticism and wincing under it. In this he reminds one of a man with a sore tooth who seems to get some satisfaction out of wiggling it to see how much he can hurt himself. The truth of the matter seems to be that a minister, or anyone else for that matter, with a sense of inadequacy prefers even criticism to inattention. If one is criticized, at least one is being noticed. Attention must be gotten at any cost and the devices used to secure it are sometimes pitiful in the extreme.

Although the neurotic preacher knows well that self-approval and Divine approval are all that really matters, and although he exhorts others to be girded with strength in the inner man and to find in their own consciences and in God the necessary encouragement and re-enforcement for right actions, he somehow cannot practice what he preaches in this regard. For, having inherited a weak ego from childhood, he will probably always be plagued with inferiority feelings. Favorable circumstances, wise self-dealing, helpful counsel may permit him some growth in self-confidence over the years but, conversely, unfavorable circumstances, poor counsel and unwise self-dealing may greatly aggravate his feeling of inadequacy and lead to the inevitable breakdown that comes when one's faith in oneself is too weak to cope with life's problems.

Such are some of the more outstanding characteristics of the neurotic minister. Some readers may feel that they recognize in this description some very

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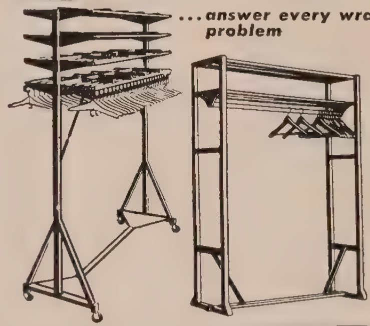

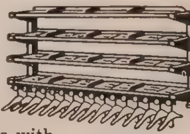

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successful minister whom they have known. These, and others, may feel that there is no disgrace in being a minister of the type that has just been described. Exactly so! It is not at all the contention of this article that neurotic ministers are bad fellows or deserving of censure. Nor is there any intention of being hard on them. That is not necessary. They are hard enough on themselves.

They work for a taskmaster who is more severe and more relentless than Pharaoh of old. They work for a harried, slave-driving ego who ever demands of them more frantic efforts to atone for the ever-mounting feelings of inferiority that he imposes upon them. They have not been able to reach a truce between the demands of their far-fetched ideals and the practicalities of the real.

Unless a minister can somehow effect a reconciliation between his concepts of duty and his actual ability to perform it, unless he can become more realistic and flexible in his dealings with himself, then the tempo of his frantic efforts after an unattainable perfection mounts, his efforts are doubled and redoubled to reach the pot of gold at the end of the rainbow. Finally (to mix figures somewhat) the overtaut violin string breaks — and another minister receives a leave of absence from his church to seek, usually in vain at the seaside or in Florida something he never found at home — a measure of self-acceptance that will enable him to continue his efforts to serve his God and his fellow-men.

What a price to pay, unnecessarily, for the failure to study and apply the simple laws of mental health! How much better if the minister with neurotic tendencies would take steps to avoid this terrific interruption, if not end, to his ministry. For as Paul says, "God has not given us a spirit of fear but of love and power and a sound of power."

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Liturgical and Executive Calendar

July 1953 — June 1954

THE wide vista of the approaching church year stretches out before the thoughtful minister as he pauses for a few days of rest at this season. Ever mindful of the crowded days ahead, he will utilize this time to plan out the goals and achievements he wishes to attain in the coming year. The historic church year begins with the Advent season, but here in America, our church year, for all practical purposes begins with the return of our people from their summer vacations. The calendar that follows combines the traditional festivals of the church year with those of more modern creation. It is designed as an aid to planning a most successful year for you.

SEASON OF RE-CREATION AND REFRESHMENT

This is the time for the wise minister to take his well deserved vacation. While his time is less in demand, he will tackle problems and make plans that need careful thought and a clear mind. He will see to it that the services in the church, though not as well attended as in the winter months, will nevertheless be fitting and acceptable to the Creator. Vacation Bible Schools will keep interest in the Sunday School high and will give an amount of time for Christian instruction equal to that of forty regular Sunday School sessions. Picnics, visitors' Sundays, get-togethers, garden parties, etc., will keep the social life of the church active and yet not put too great a strain on the pastor's time. Able guest preachers will give the congregation a chance to hear a new message from a new voice. It will do the minister good as well, to accept a few invitations to preach to differing congregations.

July — 1953

4 Independence Day

5 Fifth Sunday after Trinity
Sixth Sunday after Pentecost

12 Sixth Sunday after Trinity
Seventh Sunday after Pentecost

19 Seventh Sunday after Trinity
Eighth Sunday after Pentecost

22 Saint Mary Magdalene:
The repentant sinner forgiven by Jesus. The patron saint of penitent women. Died 68 A.D.

25 Saint James the Apostle
The son of Zebedee, called by the Lord from among the fishermen. Martyred by Herod Agrippa, 44 A.D. (Acts 12:2)

26 Eighth Sunday after Trinity
Ninth Sunday after Pentecost

29 Saint Olaf
Prince of Norway. Brought missionaries from England to Christianize his country after he became a king and was baptized. Died 1030 A.D.

August — 1953

2 Ninth Sunday after Trinity
Tenth Sunday after Pentecost

6 Transfiguration
The glorified appearance of Jesus to his three favorite friends on the mountain. (Matthew 17:1-8)

9 Tenth Sunday after Trinity
Eleventh Sunday after Pentecost

10 Saint Lawrence
A deacon. After Sixtus II was put to death in Rome, Lawrence was tortured on an iron grill over a fire to force him to reveal treasures of the Church. Martyred 258 A.D.

16 Eleventh Sunday after Trinity
Twelfth Sunday after Pentecost
Old Home Church Sunday

23 Twelfth Sunday after Trinity
Thirteenth Sunday after Pentecost

24 Saint Bartholemew
Apostle. Tradition has it that he was flayed alive. Little is known about him except that he is included in all the lists of the apostles.

28 Saint Augustine of Hippo
Bishop of Hippo in Africa. His teachings were the basis for the doctrines of election and foreordination of the early Reformers. Died 430 A.D.

KINGDOMTIDE

This is a term created by the National Council of Churches Committee on Worship to express the feeling of renewed activity that stirs the church as fall approaches. The last Sunday in August ushers in the season, and is called the "Festival of Christ the King." The period extends through the busy time of starting up the church's program, the commencement of Sunday School, the renewal of the social events, etc., to Advent.

August — 1953

30 Thirteenth Sunday after Trinity
Fourteenth Sunday after Pentecost
Festival of Christ the King

31 Saint Aidan
An Irish monk from Iona who converted northern England. Died 651 A.D.

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SINCE 1900

September — 1953

6 Fourteenth Sunday after Trinity
Fifteenth Sunday after Pentecost
Labor Sunday
Second Sunday in Kingdomtide

7 Labor Day

13 Fifteenth Sunday after Trinity
Sixteenth Sunday after Pentecost
Third Sunday in Kingdomtide

20 Sixteenth Sunday after Trinity
Seventeenth Sunday after Pentecost
Fourth Sunday in Kingdomtide

21 Saint Matthew

The evangelist. A former tax-collector called by the master. Traditionally considered author of the gospel of his name.

26 Saint Cyprian

A lawyer. Bishop of Carthage. First of the great Christian theological writers. Martyred 258 A.D.

27 Seventeeth Sunday after Trinity
Eighteenth Sunday after Pentecost
Rally Day

27-Oct. 4 Religious Education Week

29 Saint Michael and all Angels

An archangel. Traditional guardian of the church against evil. Supposed to be the one to weigh men's souls on Judgment Day.

30 Saint Jerome

One of the early fathers. A hermit monk, he translated the Old Testament from Hebrew to Latin, the New Testament from Greek to Latin, hence author of the famous Vulgate Bible. Died 420 A.D.

October — 1953

4 Eighteenth Sunday after Trinity
Nineteenth Sunday after Pentecost
Fifth Sunday in Kingdomtide
World Wide Communion Sunday

11 Nineteenth Sunday after Trinity
Twentieth Sunday after Pentecost
Sixth Sunday in Kingdomtide
Men and Missions Sunday

18 Twentieth Sunday after Trinity
Twenty-first Sunday after Pentecost
Seventh Sunday in Kingdomtide
Saint Luke

The Evangelist. Commemoration of his day was instituted in Constantinople in the fourth century. He was the last of the evangelists to receive this honor in Rome (tenth century).

25 Twenty-first Sunday after Trinity
Twenty-second Sunday after Pentecost
Eighth Sunday in Kingdomtide
World Order Sunday
World Temperance Day

28 Saints Simon and Jude

Tradition names these as brothers of Christ. Both were called "Apostles of the East." Persia was their field. Both martyred on the same day.

31 Reformation Day

November — 1953

1 All Saints' Day

A festival of "All Martyrs" was instituted in the Syrian church as early as 360 A.D. It was celebrated on May 13. Later it became a popular day for pilgrimages. Those coming from a distance found the season inconvenient so the date was changed to November 1 in 835.

Reformation Sunday
Twenty-second Sunday after Trinity
Twenty-third Sunday after Pentecost
Ninth Sunday in Kingdomtide

2 All Souls' Day

A distinction was made in the early church of this day from All Saints' Day and it was observed to remember the faithful who had not achieved canonization.

6 World Community Day

8 Twenty-third Sunday after Trinity
Twenty-fourth Sunday after Pentecost
Tenth Sunday in Kingdomtide
Armistice Sunday
World Peace Sunday
Stewardship Day

11 Armistice Day

15 Twenty-fourth Sunday after Trinity
Twenty-fifth Sunday after Pentecost
Eleventh Sunday in Kingdomtide

22 Sunday before Advent
Twenty-sixth Sunday after Pentecost
Thanksgiving Sunday

26 Thanksgiving Day

ADVENT AND CHRISTMASTIDE

This is a period of expectancy culminated by the advent of the messenger of the new era. It is a time for inspired preaching. A time when the people are receptive to the eternal truths and the messages of love and hope expressed by the age-old rituals of Christmas.

November — 1953

29 First Sunday in Advent

30 Saint Andrew

The Apostle. November 30 as the day of Andrew's death is based on the text of the Apocryphal book "Acts of Andrew" and appears to have been celebrated from the third century.

December — 1953

6 Second Sunday in Advent

13 Third Sunday in Advent
Universal Bible Sunday

20 Fourth Sunday in Advent
Christmas Sunday

21 Saint Thomas

The Apostle. Missionary to Parthia and the East. Said to have built a church with his own hands in India. Killed by a spear thrown by a pagan priest.

25 Christmas Day
Saint Stephen

The first of the Martyrs. According to Luke, a deacon. Stoned to death in the first century.

27 First Sunday after Christmas
Saint John, the Evangelist

The "John" honored by this day is he who gave us the Gospel and the three Epistles.

28 Holy Innocents

To commemorate the children slaughtered by Herod at the time of Christ's birth. The early church considered them martyrs in "deed" who glorified God by their deaths.

31 New Year's Eve (Watch Night)

January — 1954

1 New Year's Day
Feast of the Circumcision

Special observances of Christ's circumcision began in Gaul in the sixth century.

Festival of the Christening

3 Second Sunday after Christmas
Second Sunday in Christmastide

3-10 Universal Week of Prayer

5 Twelfth Night: Epiphany Eve

EPIPHANY

The "seeing through" or the "making clear" might be the translation of the meaning of Epiphany. A fine season for expository preaching, for expansion programs and for capitalizing on the vitality manifested in the congregation by the great emotions of Christmas. Definitely should not be a "let down" period.

January — 1954

6 Epiphany

A celebration of the arrival of the Magi and the first prophetic gifts at Christmas.

10 First Sunday after Epiphany

17 Second Sunday after Epiphany
Missionary Day

17-23 Church and Economic Life Week

24 Third Sunday after Epiphany

25 Conversion of Saint Paul

The old Roman festival was on June 29th and was dedicated to Paul and Peter jointly as founders of the church at Rome. Gregory transferred the day to June 30th for convenience. The feast has been celebrated since the eighth century.

31 Fourth Sunday after Epiphany

31-Feb. 7 Youth Week

February — 1954

2 The Purification

Celebrating the purification of Mary. When the festival was instituted on February 2, it conflicted with a much older penitential observance in which a procession of pilgrims carried lighted candles (Candlemas). They are not the same services.

Presentation of Jesus in the Temple

7 Fifth Sunday after Epiphany
The Transfiguration
Boy Scout Week Begins

14 Septuagesima Sunday
Sixth Sunday after Epiphany
Race Relations Sunday

21 Sexagesima Sunday
Seventh Sunday after Epiphany
Day of Prayer for Students

21-28 Brotherhood Week

28 Quinquagesima Sunday
Transfiguration (also August 6)
Eighth Sunday after Epiphany

LENT

Here is a period that calls for soul-searching, self-denial, repentance. Great inspiration awaits the preacher in his exploration with his people of the means to remedy the injustices of the world. Searching, questing congregations will tax his powers to the full. Growing attendance, multiplicity of services will give him stimulus to do his best.

March — 1954

3 Ash Wednesday

5 Women's Day of Prayer

7 First Sunday in Lent

14 Second Sunday in Lent

21 Third Sunday in Lent

25 The Annunciation

28 Fourth Sunday in Lent
Stewardship Day

April — 1954

4 Fifth (Passion) Sunday in Lent

11 Palm Sunday

11-17 Holy Week

12 Monday before Easter

13 Tuesday before Easter

14 Wednesday before Easter

15 Maundy Thursday

16 Good Friday

17 Holy Saturday
Easter Eve

EASTERTIDE

Here comes the joyous season. The dark misgivings of Lent give way to the new feeling of hope and confidence. The great, good news soars as does the spirits of the listeners. Resolves to do better things are made and implemented. Church membership can be increased. New projects are caught up in the common enthusiasm and carried to successful fruition. This season offers a wonderful time for getting new members. A campaign building up to a climax on Whitsunday, the birthday of the church, is most feasible.

April — 1954

18 Easter

25 First Sunday after Easter
Saint Mark

Observance of this day came late in the history of the church. In Alexandria where he is supposed to have done most of his work, it was not celebrated until Carolingian times.

May — 1954

1 Saint Philip and Saint James (the less)

This is Philip the Apostle. Little is known about him. James is mentioned as "the less" or little son of Alphaeus. For reasons unknown these two saints were made to share their festival day as early as 561.

2 Second Sunday after Easter

2-9 National Family Week

7 May Fellowship Day

9 Third Sunday after Easter
Mother's Day
Festival of the Christian Home

16 Fourth Sunday after Easter

23 Fifth (Rogation) Sunday after Easter
Rural Life Sunday

27 Ascension Day

30 Sunday after Ascension
Memorial Sunday

WHITSUNTIDE

With the celebration of the birthday of the church, this season offers a period in which to tie up the loose ends of the church's program neatly. The Sunday School graduation, the last meetings of the church's social organizations signal the end of the church year. This is the tapering-off season. Vacation is ahead and another successful year is behind you.

June — 1954

6 Whitsunday (Pentecost)
Birth of the Christian Church
Christian Unity Sunday

11 Saint Barnabas

13 Trinity Sunday
Children's Day

20 First Sunday after Trinity
Second Sunday after Pentecost

24 Nativity of Saint John the Baptist

27 Second Sunday after Trinity
Third Sunday after Pentecost
Nature Sunday

29 Saint Peter

The observance of this festival can be traced back to 258. It was the day when Peter's relics were removed to the catacombs during the Valerian persecution.

ROTA ANNULLED 74 MARRIAGES LAST YEAR

Rome, Italy — Seventy-four Roman Catholic marriages were annulled in 1952 by the Sacred Roman Rota, Vatican tribunal, it was announced here.

Acta Apostolicae Sedis, official Vatican organ, also reported that annulments were denied in 114 cases.

Seventeen of the 188 annulment cases involved U. S. citizens.—RNS

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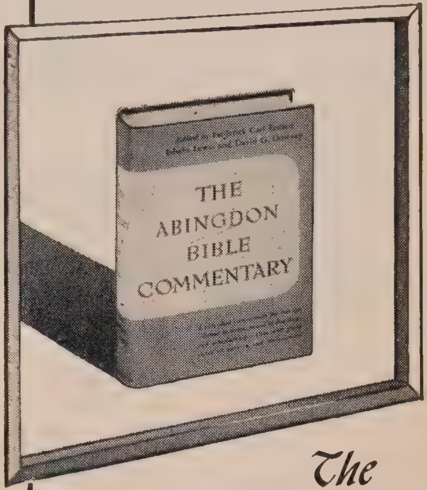

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Theology

The Christian Approach to Culture by Emilie Cailliet. Abingdon - Cokesbury Press.

We have here a highly thoughtful, unusually illuminating, and exceptionally stimulating book. The first impression that it makes upon the reader is that it is decidedly outside of the beaten track of contemporary theological literature, and the second is that it is rich in information and suggestion.

Possibly the best way for us to approach our discussion of this unusual book is to try to summarize its fundamental thesis. The basic question which it takes up is the cleavage between Christianity and the secular culture of today, especially science. Dr. Cailliet gives his views as to the reason for said widening gulf. He especially stresses the fact that this cleavage is vastly more than an academic question. He holds that its existence is a matter of world-shaking importance. The book is not easy reading, and the author's approach is different from that of any other writer in this or allied fields.

Here a word about the author may not be inappropriate. He is Stuart Professor of Christian Philosophy at Princeton Theological Seminary. He was born and educated in France, holding degrees from the College of Chalons, the University of Nancy, the University of Montpelier, and the University of Strasbourg. A man with this educational background has naturally produced a book somewhat out of the traditional lines of American thought. *The Christian Approach to Culture* is not an especially easy book to read. Its rich backgrounds of scholarship make it a work rather crowded with knowledge and ideas.

It is primarily philosophical but it is far from being devoid of theological discussion. And it most certainly does not ignore modern issues. For example, Chapter Twelve is entitled "The Post - Kantian 'Liberation'," Chapter Fourteen bears the caption of "A Western World Without Radiance"; Chapter Seventeen grapples with the old question of "The Structure of Truth."

The Christian Approach to Culture contains many incidental theses. The name of Immanuel Kant appears in the index more than thirty times. Thomas Aquinas and his theology are mentioned even more frequently. Although there are some references to English literature, Dr. Cailliet's literary background is continental rather than English or American. Reading this book will be an adventure for those willing to give it the time and thought.

L. H. C.

Hellenische Mysterien und Orakel by Thassilo Von Scheffer. W. Spemann Verlag, Stuttgart, Germany. 184 pages.

The author, a classicist, has here given a full and detailed picture of the vast popular religions of antiquity. Many elements of the practices of the mystic religions have found kindred continuance in modern religious forms.

J. F. C. G.

Documents Illustrating Papal Authority: A.D. 96-454 edited and introduced by E. Giles. S.P.C.K. London. 344 pages. 17s6d.

This is a valuable contribution toward the vigorous discussion now taking place between Protestants and Roman Catholics regarding the authority of the Roman Pope. There are many levels where the argument must be continued, including the Biblical and the theological. But history is one also.

It is in this area that Mr. Giles has made his contribution. He has presented, in English translation, the complete text of all significant documents relating to the question between the dates named. This is in itself valuable, since most controversial books incline to use only brief quotations, thus leaving open the question whether or not the context supports the interpretation put upon them. The editor has provided also useful notes on their historical place in the life of the church and in some cases indicating also how they have been used in controversy.

It should be added that a book that contains so much first-hand material concerning the thought and activity of Clement, Irenaeus, Tertullian, Jerome, Chrysostom, Augustine, Leo the Great, etc., cannot help be important for any student of church history or the history of Christian thought.

J. S.

Spiritus Creator: Luther's Concept of the Holy Spirit by Regin Prenter, translated by John M. Jensen. Muhlenberg Press. 305 pages. $3.00.

This book is a scholarly work that delves into the depths of theological thought. It will be of interest chiefly to persons who have more than a casual acquaintance with some of the great minds of the Christian Church, such as Augustine, Luther and Calvin. Some familiarity with more modern writers, e.g., Kierkegaard, Barth, Brunner, Aulen, and the like will also be helpful. For Regin Prenter probes far into the subtleties of theological distinctions, yet I believe has something to say to those willing to digest the "strong meat" available from advanced Christian thought.

The particular approach of the book is a systematic study of Luther's Doctrine of the Holy Spirit in two parts. The first half of the book is concerned with his ideas on the subject before 1522. Before that time, the author feels, Luther went through the transitional stage from a Roman Catholic to an Evangelical theologian, and expressed himself in writings that contain "A richness, vitality and depth which are never surpassed later." His exegetical works on the Psalms and Paul's Epistle to the Romans are especially the source material for the initial part of this work.

The latter half of the book deals with Luther's polemical writings "In the Controversy with the Enthusiasts" as the author puts it. He does this to show that Luther's concept of the Holy Spirit underwent no radical change, but simply developed on the basis of a total view, and was sharpened as a result of the controversy.

The thrust of the author's interpretation of Luther is that the Reformer was radically realistic and evangelical; thoroughly opposed to all idealistic and humanistic approaches to Christian doctrine. Though Luther frequently used Augustinian terms (such as "caritas" for the work of the Holy Spirit, as "infused love" for God in the nature of man) a closer look at Luther shows he was far more profound, far more Biblical and realistic than the ancient Church Father.

To summarize: Prenter contends that Luther understood the work of the Holy Spirit in this way:

1. The Spirit induces in the soul of man a love for God which is "hardened in the fire of inner conflict to self-hatred under the killing wrath of God, and could not be described in any other manner than as conformity to Christ in his cross, conflict, and death." This is far from Augustine's idea of the refinement of the best in man, and comes about solely by divine initiative rather than from any inherent human merit. This be it noted, is in line with all Evangelical - Calvinistic - Reformed thought about the basis of salvation.

2. Faith in Christ is the connecting link between Christ and the Holy Spirit. The work of the Holy Spirit in the Christian is to link him to Christ by a living faith. The Christian thus lives in a real union with Christ, being really buried with him in baptism, and being made a partaker of his victorious life through resurrection. All this occurs as a true, spiritual reality by virtue of God's Holy Spirit at work with man, and not because of man's value or goodness. Even man's response of faith, for which God outpours his grace, is a gift of God. Radical thoughts! Strong meat indeed for proud modern man who thinks of the "infinite worth" of the individual!

3. The work of the Holy Spirit in

man is to drive a man to rely more and more on Christ's "alien righteousness." This does not become evident through a pietistic reliance on conversion and sanctification, but by an actual domination of the Holy Spirit over "the flesh"; and an experience of the work of Christ's grace within.

4. The means used by the Holy Spirit are the Word of God and the Sacraments. Luther insists again and again that a distinction must be made between *literae* and *spiritus*—between Law and Gospel. Only the Holy Spirit makes God's grace effective and real through the instrumentality of the Word and the Sacraments. They are dead without the Holy Spirit, who connects the Christian to the living Christ by faith. The Holy Spirit is a present reality (not transcendent causality) who manifests himself in the outward sign of Christ's humanity, in the Word, (the Bible whenever genuinely applied), and in the Sacraments.

5. The person of the Holy Spirit Luther considers to be God—personally, realistically, in action, creator, revealer-redeemer. He holds a view of the Holy Spirit, that is, which is Biblical, orthodox, and realistic—consequently quite the opposite of that held by Rudolph Otto (Idea of the Holy) and distinct from the Augustinian, Ritschlian, and Pietistic points of view.

In my opinion the book renders evangelical theology a great service in helping to clear away much of the "debris" of thought which has minimized God and exalted man in many of the "isms" since the early Middle Ages. It helps us to see the Holy Spirit's work more nearly through the "realistic" eyes of the early Church, who knew what it was to experience the Holy Spirit in living reality. *Spiritus Creator* will certainly bear the careful study of theologians, Lutheran and otherwise, who wish to get at the heart of this difficult but essential Christian doctrine.

A. W. R.

Die Ostkirche by Metropolitan Seraphim. W. Spemann Verlag, Stuttgart, Germany. 339 pages.

A thorough work dealing with the Eastern Church, by the Archbishop of Berlin, Metropolitan Seraphim. It is comprehensive in outline and orientation, in the history, the teachings and the usages of the great Eastern Orthodox Church. A translation into English would constitute a real service to the members of that church and to all who would cultivate greater knowledge of this branch of the Church Catholic.

The spirit of the Eastern Church, irenic, mystic, and truly inclusive in its catholicity deserves better understanding among the western churches. That understanding is growing. And the fine book is a valuable means to this end.

J. F. C. G.

Early Christian Fathers edited by Cyril C. Richardson.

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Library of Christian Classics, Vol. 1 and Vol. 24. Westminster Press. 415 pages; 364 pages. $5.00 each.

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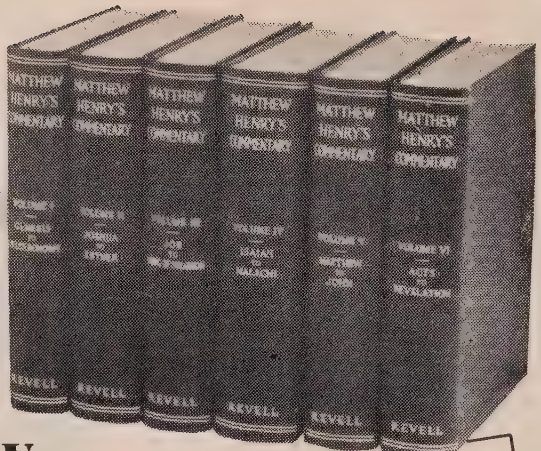

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six volumes being published simultaneously by Westminster Press in this country and the Student Christian Movement Press in London. The work is being fairly evenly divided between American and British scholars. In the case of these volumes the former is edited by Cyril C. Richardson of Union Seminary in New York with the assistance of Eugene R. Fairweather, E. R. Hardy and Massey H. Shepherd; the latter is done entirely by the rector of St. Thomas' Episcopal Church, Edinburgh.

The first volume contains Letters by Clement I, Ignatius and Polycarp; the Martyrdom of Polycarp, the Didache, Clement II, Diognetus, First Apology of Justin Martyr, Athenagoras' Plea and Irenaeus' Against Heresies. The work is superbly translated and the introductions to the individual studies as well as the editor's general introduction are remarkably lucid. The bibliographies on each title are exhaustive and the best available for critical study.

Editor Bromiley has translated anew and carefully analyzed Zwingli's Word of God, Education of Youth, Baptism, Lord's Supper, and Faith; and also Bullinger's Holy Catholic Church. While slightly briefer this work is equally valuable; similar in style except that the single comprehensive bibliography appears at the end of the volume.

This reviewer feels that this is hardly the place for a critical historical review of these translations but rather to say clearly that there is no finer translation in English. Further, it is his duty to remind clergy and laity alike that one major essential for competent work in the Christian Church is a speaking and working familiarity with the great classics of our religion. Second only to a knowledge of the Bible itself is the necessity for such familiarity with at least the basic literature reflecting the thought and development of Christianity.

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R. W. A.

Bible

Concise Bible Commentary by W. K. Lowther Clarke. The Macmillan Company. 996 pages. $7.00.

This is the first whole Bible commentary to be printed in many years. Dr. Clarke, distinguished editorial secretary of the Society for the Propagation of Christian Knowledge, has spent years of study not only gathering together material, but in developing the fine arrangement.

As an introduction he has twenty-eight background articles to give understanding to the ordinary lay readers. Then comes the actual commentary itself, in which the Biblical passages are omitted. Their inclusion would have meant at least doubling the book in size. He touches on most every problem in the various books and makes no bones about giving his own point

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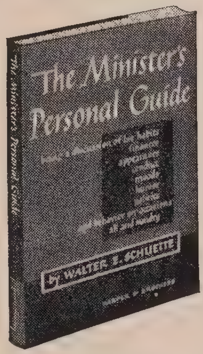

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of view. But it is done exactly as the title says, in a concise and readable manner.

He also has a complete commentary on the Apocrypha, and then concludes his work with a glossary of Bible words and suggested outlines for courses of study.

Just to sample parts of the background material, this reviewer examined particularly the section on the gentile background of the New Testament and the devotional use of the Old Testament and found them both stimulating as well as helpful. Checking the Psalms, this reviewer saw how each one was introduced with concise statements of possible origin and general purpose before the actual verse commentary itself.

This will be a reference book to supplement the other commentaries of ministers as well as being an excellent one for a lay person to own.

H. W. F.

This Changing World

Report From Christian Europe by Stewart W. Herman. Friendship Press. 212 pages. $2.50.

The enthusiastic welcome this volume has received — it became a Religious Book of the Month selection and some of its chapters are to be summarized in *The Christian Century*—proves the wisdom of the Missionary Education Movement in commissioning Dr. Herman to write it. The vast post-war programs of refugee aid and church reconstruction supported by American Christians through Church World Service, Lutheran World Action, the Brethren Service Commission, etc., has made many people aware both of the existence of churches engaged in a hand-to-hand struggle with the powers of darkness and of their own lack of knowledge concerning them. Most of us know more about the Christian forces at work in India or Tanganyika than about those operative in Sweden or Jugoslavia.

In such a small book it would be manifestly impossible to describe in detail the life of each of the churches in Europe's many countries. The author has therefore used certain representative churches to illustrate rather general movements and problems. Thus the British church fits into a discussion of Socialism and its program. The Swedish church affords a frame for the problem of church-state relationships. Other chapters present the conflict of Rome and Protestantism in Southern Europe, of Communism and the Christian faith in the East, of the German churches in the struggle for "peace."

The selection of the author was particularly happy. Dr. Herman has lived in France, Germany, England and Switzerland for all but a few months of the past seventeen years. Particularly in his capacity as director of the Lutheran World Federation Service to Refugees, a post which he relinquished last August, he has travelled repeatedly into most countries of Europe and the Middle East. Out of this experience has come a first-rate book.

J. S.

Today's Living

Design for Life by A. M. Hunter. Allenson, Inc.

This is one of the Student Christian Movement religious book group volumes, which are available only by annual subscription, the cost being $4.00 for six books. They may be ordered directly from England or through the Allenson Company mentioned above.

Inexpensive copy, small in format, these volumes are yet deep in their presentations.

Design for Life is an exposition of the Sermon on the Mount in which Dr. Hunter, in one hundred twenty-four pages, gives one of the finest presentations this reviewer has found. It is brief; it is full of an understanding of English literature; it has behind it the best of research; and it ends with his own most certain interpretations in the light of all his study. His thesis is that Jesus did mean the ethic of the sermon to be a real design for living.

H. W. F.

Victory Over Suffering by William Goulooze. Baker Publishing House. 145 pages. $2.00.

Do you suffer? Are you afraid of pain? Do you wonder why afflictions come? If these questions are in your mind you should read this book. This volume grew out of the serious illness of the author. In his discouragement, which must come to all under the same circumstances, the author found a greater faith in God.

The volume is divided into two parts. In Part I the author takes up "Questions About God's Relationship to Victory Over Suffering"; Part II: "Questions About My Relationship to Victory Over Suffering."

In Part I the author answers the questions so often asked by sufferers. He discusses the matter of why we are sick, in a very understandable way. The question as to who is to blame for our sickness finds a satisfactory answer in this book. The author shows that Satan troubles everyone who loves and serves God, but God is still in control. He demonstrates that God truly answers prayer. He shows that pain is not wasted, for in it, we see more clearly our blessings.

In Part II the writer emphasizes faith. He faced his operation in faith. He believes that if we had more faith God could do more for us. He is sure that we can take our suffering if we believe that Scripture, "My grace is sufficient for thee." This same faith, he believes will help us face incurable trouble and death, if we accept Christ. Each chapter in the book has a number of appropriate poems and letters of testimony to the power of faith. Every reader will be made strong because of this book.

A. H. J.

The Religious Life (Volume I) by Georgia Harkness, Douglas Steere, Ernest Fremont Tittle;

God, Jesus and Man (Volume II) by Walter M. Horton, Mary Ely Lyman, Robert Lowry Calhoun.

Association Press. Boxed Edition. $3.75.

These are reprints of six of the Hazen Book Classics. Each one is complete in itself, but joined in groups which makes reference simple and handling easy. Boxed as the two volumes are together, it should make a gift for many folk, combining as it does the most widely read of the twelve in the entire series.

Volume I includes "Religious Living" (Harkness); "Prayer and Worship" (Steere), and "Christians in an Un-Christian Society" (Tittle).

Volume II includes "God" (Horton); "Jesus" (Lyman), and "What Is Man?" (Calhoun).

The merits of the individual books need hardly be mentioned, since they have had a wide sale through the years; but new readers coming to them will find that they cannot be surpassed and can hardly be equaled in brevity of form, depth of insight, and clarity of idea. It is a fine thing to get these six in two boxed volumes.

H. W. F.

Fiction

Thine Is the Kingdom by J. H. Hunter. Zondervan Press. 288 pages. $3.00.

This book won the $5000 Zondervan prize, and it well deserved it. This is one of the most highly imaginative stories one could find, yet it has possibilities of the coming to pass of the things mentioned. It is a very fascinating story of intrigue carried on by the Reds in Canada, as the author imagines.

The book is a mystery story, yet it has a thread of romance running through it that is compelling and fascinating. While the story is fiction, yet it pictures scenes and events that may easily become actual occurrences, if the Reds are allowed to infiltrate into Canada and the United States.

There are scenes in the book which may make one shudder and others that thrill with exciting interest. It shows how Communism infiltrates and works under cover like a cancer, then at the proper time breaks out into the open. This book is truly Christian fiction, carrying with it a faith in the power and presence of God that will make one take a stronger hold on his faith and appreciate, more deeply, the blessings of democracy. This book should be in every home.

A. H. J.

Sermonology

. . . and Be Ye Saved: A Book of Revival Sermons by C. Gordon Bayless. Fleming H. Revell Co. 159 pages. $2.00.

"There Were Three Crosses," "The Christian's Hell," "The Man in Chains," "Suppose You Relax," "You Don't Have to Stay as You Are." These titles are typical of those of the other nine of the fifteen sermons in this volume by the pastor of the Central Baptist Church, North Little Rock, Arkansas.

As a preacher, Dr. Bayless is clear, Biblical, evangelistic, and convincing. These are "revival sermons" in every sense of the word. We don't have as much of this kind of preaching as we once had, but people still need it and always will. The sermons are so readable that this reviewer opened the book to give it a preliminary inspection and

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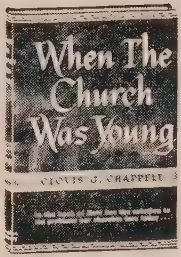

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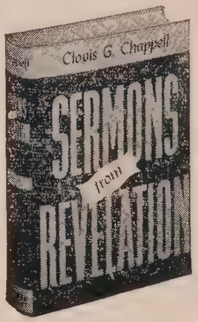

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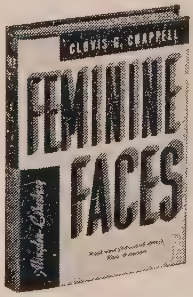

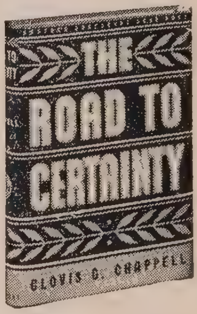

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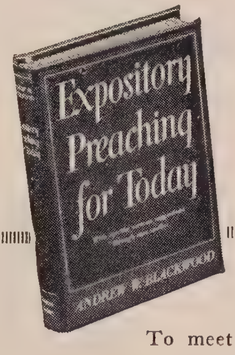

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did not lay it down until he had read it from beginning to end. Possibly there are a few places where we might stop to argue points of theology with the author, but his vital spiritual message transcends such things as theological differences.

Many preachers need more illustrative material than they have. But Dr. Bayless is particularly strong in this field. Some of his best illustrations, as is often the case, are those drawn from his own experience. There are some preachers who would profit much by studying the art of illustration as it is exemplified in this book, and all readers will find Dr. Bayless' illustrations rich in human interest and practical helpfulness.

L. H. C.

The Right Way to Speak in Public by A. G. Mears. Emerson Books, Inc. 121 pages. $2.00.

In the second paragraph of the preface to this useful little book we find the following words which tell us considerable about its background: "People often wonder why a book was written. During the Second World War my son and his bomber crew were due to fly the next day to Africa (on a journey from which they never returned) and our conversation ranged over many aspects of post-war reconstruction which these young men were pathetically determined should justify the insanity of war. What they deplored was their inability to express their views vividly and constructively, in the right quarters. They lacked the know-how of public speaking. It was suggested that I should open a school for speakers and write a simple textbook on the subject. I have done so, I hope successfully, as a memorial to those few and for the benefit of the many."

We have here Mr. Mears's textbook. The first thing that impresses us about it is that it is a British rather than an American book. As we get farther along in the chapters we are impressed that the fact that it is so markedly British in its background and approach is a minor matter. Speakers are speakers and audiences are audiences everywhere. It seems that the author succeeds in saying on these two hundred pages about everything that is to be said on his subject. It must also be admitted that occasionally he tells the prospective public speaker some things that he should not need to be told. Now and then some of his advice is open to debate, but this is to be expected in any book of this type.

The publishers have encased the material in a rather unattractive volume with crowded pages. Its content, however, is excellent. Such a book should be highly useful, especially to young people.

L. H. C.

Young People

77 Parable Talks to Young Folks by John Henry Sargent. W. A. Wilde Co. 164 pages. $2.00.

This is a very compact book which can prove quite useful to the hectic church school teacher or minister who desperately seeks week by week for pertinent teaching material. The writer has collected a number of captivating

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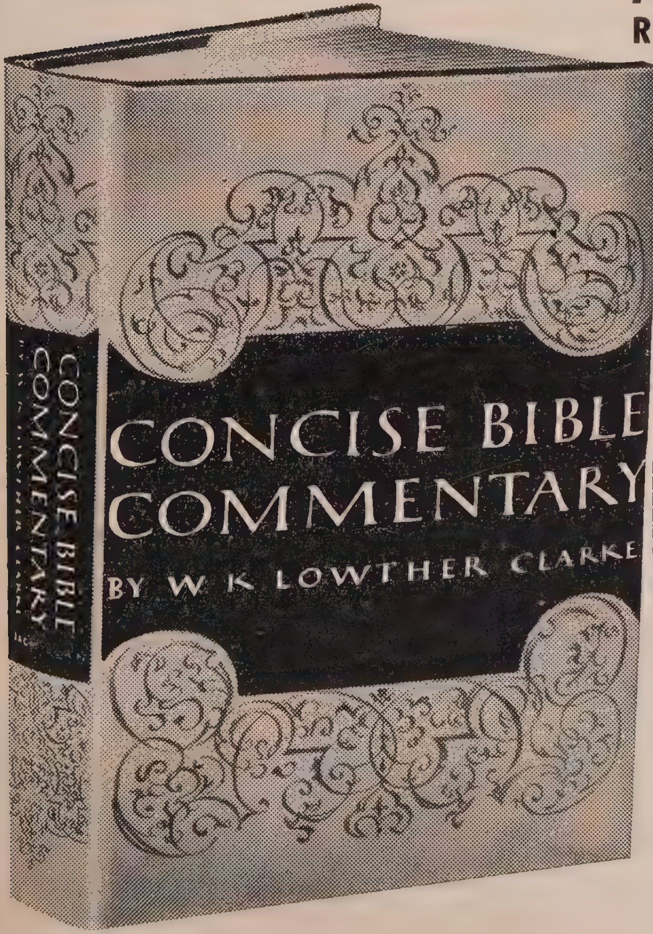

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titles such as Hydrants, Wishbones, Flea Fences and the like, and around them has woven three-minute inspirational talks. In connection with each talk there is "A Message From Our Bible," a Bible text, and a brief prayer, geared to the child's understanding.

J. S.

Facts of Life and Love by Evelyn Millis Duvall. Association Press. 360 pages. $3.00.

When You Marry by Evelyn Millis Duvall and Reuben Hill. Association Press. 466 pages. $3.75.

Here are two companion books, both of which one does not hesitate in recommending most highly.

There is nothing prissy or sentimentally sweet about *Facts of Life and Love.* In a most straightforward but dignified manner Evelyn Duvall tells the facts and conceals nothing. There are, of course, some parents who will be somewhat disturbed if not shocked by this book, for nothing is left to the imagination. But most alert parents would much rather have their children read a very informative book such as this than pick up stray bits of knowledge from questionable sources.

The book is interspersed with sprightly cartoons which makes it very attractive and appealing to young people. The author has a very pleasant style; no attempt is made at being technical or impressive. Mrs. Duvall has the happy faculty of using lucid and simple English which is easily understood by our young people.

This is the kind of book to have around the home for ready reference when the need arises. For example, there come times in the life of every teen-ager when he or she would be interested in reading very carefully such chapters as "Getting Started in Dating," "How Can You Tell When You Are in Love?," "Petting," "Love Out of Bounds," "The One and Only."

When You Marry, which is encyclopedic in scope, is an invaluable book and will prove a handy reference for all those who are facing problems from "the first date to the last baby." Although both of the authors are well recognized authorities in their respective fields, the book has been written with the average reader in mind. Most of the material has been gathered and only after having been submitted to the fiery furnace of small experimental groups for correction or corroboration. At the close of each chapter there are compact biographical references in which some of the best technical books on the subject are listed. The book lends itself very nicely for use in a discussion group or by an individual who is seeking some sane advice about the problems of married life.

A host of books have been written by distinguished psychologists and social workers on pre-marital counseling and marriage. But it is difficult to find very many which do more than make an apologetic reference to the place of religion in the establishment of a happy home. Here, however, is a book which does not minimize the importance of morality and religion. Two of the chapters are entitled, "Does Morality Make Sense?" and "Family Life and Religious Living." These chapters

(Turn to page 111)

THIS IS A REAL LABOR SUNDAY IDEA

The Blessing of the Tools

*by Daniel C. Tuttle**

LABOR Day Sunday! Was there ever a pastor who didn't dread it? It is the week-end when church activity is at its lowest ebb. It is summer's last fling, and no one who can get away from home is to be found in church. No wonder those preachers who are able to, stay away an extra week before returning to their pulpits. "After all, it is Labor Day week-end."

But why allow Labor Day Sunday to be the depressing experience it usually is? With a little planning, it may become one of the high-spots of the church year.

When I was pastor of the Norwayne Community Church, in the Detroit, Michigan area, we faced that problem, and found a solution. We determined that Labor Day Sunday should be redeemed. We planned a special service, which we called "The Blessing of the Tools." Announcement of this service seemed to strike the fancy of the people of the community, most of whom are employed in the big automobile plants. As a result, we had one of the largest congregations of the entire year, and a service that has never been forgotten. It calls for no elaborate planning or expense. All that is necessary is a determination to redeem Labor Day Sunday, and give it the meaning that it should have.

I had read during the previous winter of an annual service held in Roman Catholic churches in Canada, called "The Blessing of the Skis." Each year, as the winter sport season opens, skiers take their skis into the church, and have them blessed by the priest.

As I read, the thought came to me, "If it is worth while to ask God's blessing on a piece of sports equipment, then why not ask his blessing on the tools of one's daily work?" So the service of The Blessing of the Tools was planned.

Each person who came to church was asked to bring some one tool or implement that would be symbolic of his daily work. A carpenter might bring a hammer or a rule, a mechanic might bring a wrench, housewives might bring some little thing from the kitchen that would be representative of their work.

The week before the service, reporters from the Detroit papers began to call me to find out about the service. One of them said he planned to bring a photographer to take pictures of the ceremony. I felt some slight delusions of grandeur, until he added, "You don't know how hard up we are for church news this week."

Labor Day Sunday came, and with it a church full of people. They had cooperated by bringing their tools, almost 100 per cent. One newspaper editor had brought his portable typewriter. A housewife walked in, bearing a dish towel like a triumphant banner. "If anything means work to me, this does," she said. Even the little children had brought pencils or school books.

No one had ever seen a congregation like that on Labor Day week-end.

After the usual worship service, and a sermon on the dignity of labor, each person was asked to stand, and join in the Litany of Blessing printed below. At its conclusion, all joined in the final prayer of dedication.

It was a service of deep significance for all who participated in it. One man expressed it this way: "I had always felt that my work was just a way of getting money to support my family. But after this service, I am going to look at it a little differently. My work really does matter, doesn't it? When I get discouraged about my job, I am going to remember this morning—and that my tools were blessed by God."

We made one mistake in that service which has been corrected by other churches adopting this type of program. We failed to invite local labor unions to attend the service in a body, and to ask their officials to participate in the service. Where this has been done, the response has been most gratifying. The unions have welcomed it. "We are glad to hear that the church is finally taking some notice of us."

It is a fact that the church has had the reputation, whether deserved or not, of being antagonistic toward organized labor. Here is a chance to refute that idea, and incidentally to bring into church many laborers who otherwise might never come.

We have not gone into details about the form of service, and the litany following is intended only as a suggestion. For each pastor, in view of his local situation, must make his own plans. But it is sincerely hoped that more and more churches will institute a similar service for "The Blessing of the Tools." If you do, you will find that Labor Day Sunday is no longer the low spot of the year, but that it has become instead one of the outstanding days.

---

*Minister, First Baptist Church, Groton, Connecticut.

The problem, of course, is that most ministers are away from their pulpits for several weeks preceding this Sunday. So there seems little opportunity to prepare for such a service. Labor Day comes, and one says, "Dear me! It is too late now. Perhaps next year we can plan something."

But the summer vacation need be no obstacle. Announce before you leave that such a service will be held. Make sure that the printed bulletins throughout August mention it, and urge people to cooperate by bringing some tool to church on that Sunday. Get in touch with local union leaders early in the summer, telling them of the service, and enlisting their help. Then make sure that the local newspapers have a complete account of it at least a week in advance. A service like this is real news, and the editors will give you a good write-up.

That is all that has to be done in advance to assure its success. No elaborate preparation is necessary. Except for the printing of a Litany of Dedication (and that is optional), the service need entail no more work than any other Sunday morning service. But it will be a service that will long be remembered by your people. How many of your Labor Day Sunday services in the past have been memorable ones?

LITANY OF BLESSING OF THE TOOLS

MINISTER: For all our daily blessings, for health, for homes and food for ourselves and those we love,

PEOPLE: Our God, we thank thee.

MINISTER: For strength of body, and clearness of mind; for work to do and strength to do it,

PEOPLE: Our God, we thank thee.

MINISTER: For freedom to choose the work for which we are fitted, and in which we find a challenge to do our best,

PEOPLE: Our God, we thank thee.

MINISTER: For these tools which thou hast placed in our hands, for the quality of their material and workmanship,

PEOPLE: Our God, we thank thee.

MINISTER: For their reminder of the sacramental nature of our work; for their constant demand that we do our best; for the joy of work well done,

PEOPLE: Our God, we thank thee.

MINISTER: Mindful of our place in that great fellowship of those who

(Turn to page 96)

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Editorials

(From page 11)

"The Great Soul of the World Is Just"

THERE are two very dangerous ideologies abroad in our society today. One is that of the supreme state which takes control of individual souls. It has been exemplified in the states of Mussolini, Hitler and Stalin. We are rightly alarmed by its strength.

The second organizes no states but is truly nihilistic. It is the pessimism which is seeping through our society that there is no purpose in our universe and that it does not exist by orderly laws. Many, confused by the events of our years, have come to believe that the universe was created by accident and is like a runaway beast. It knows no morality and recognizes no responsibility for its actions. In this philosophy we find our greatest enemy of religious faith.

Here is a very homely illustration. Once in my college days my father addressed me as follows:

> Will, I have always tried to live a Christian life. But I find some things very difficult. I have tried to obey the ten commandments. But there is one of these commandments which says: "thou shalt not covet." I find that a very difficult one to observe. For I cannot help but covet the opportunity that you are going to have in this great nation of ours. My days have been largely those of the pioneer. You will reap the harvest. The golden days of America are just ahead.

I think that possibly his father, having put away his Civil War uniform, may have said something like that to him. My grandfather's father probably said the same thing to him. For our fathers believed in the rough, new America they had lived in. But, strange to say, the men I know today are not passing this word on to their children.

Instead the table talk I hear from men runs this way:

"I am glad that I don't have to take what my children will have to in the coming generation."

"One thing is sure, the world is in such a mess that death will have some compensations."

"I don't want my son to take over the business and face the regimentation, taxes, and controls that are being forced upon us today."

"Unless they curb these awful taxes there will not be much worth living for."

So, the world has become a run-away horse which no one can tame. So, there is no purpose in the universe. So, at the best we are just puppets on the string of destiny and even destiny has no continuity.

Thomas Carlyle rebukes us with his comment about the friendly universe which forms the title of this editorial. Said the Scotch thinker: "The great soul of the world is just."

This philosophy, or theology as some prefer to call it, is not accepted by all Christians. The new authoritarianism advises us that even though the universe itself is chaos that God will redeem his own.

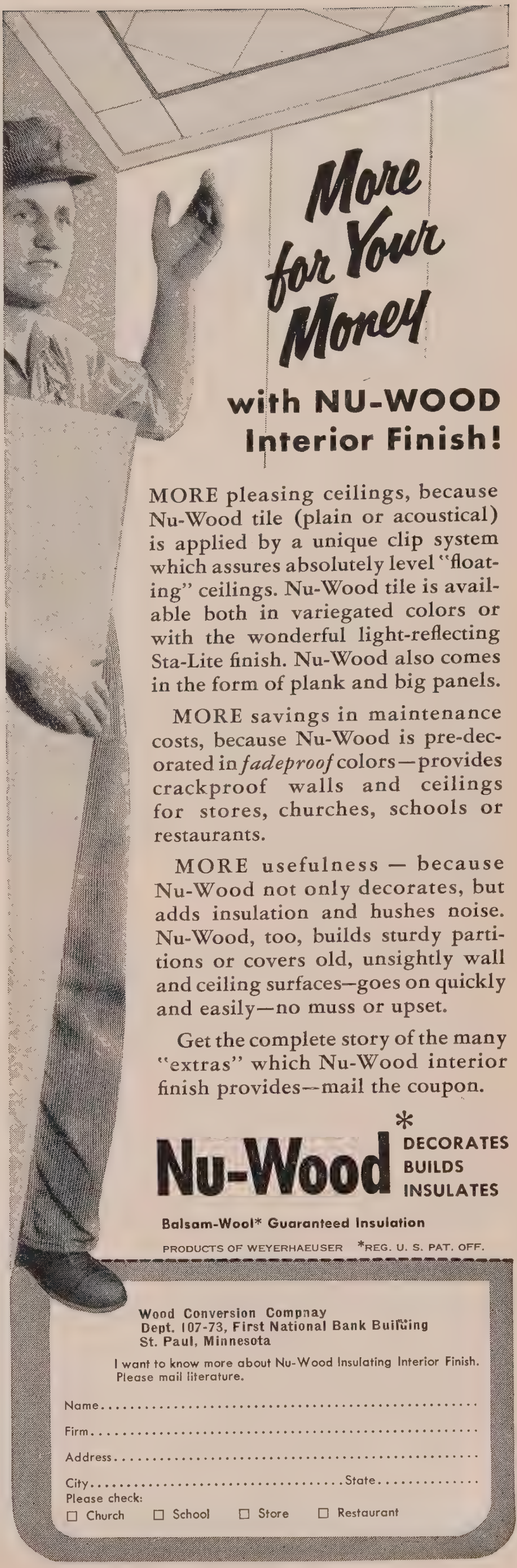
The editor of *Church Management* has no inside information on the laws of the universe. He even finds it difficult to explain the weather. Why does one part of our nation thirst in a drought while another part is being destroyed by floods. For me the wind still bloweth where it listeth. But I do believe that even the winds of the heavens and the rain which falls alike on the just and the unjust are subject to law. I have never lost faith in the concept that the world in which we live is subject to God's law. That law, I feel sure has a purpose; one we can trust.

Similarly I believe that historic society is subject to great universal laws. Those laws are orderly and just. Of course it is a matter of faith and not knowledge. But the Bible certainly encourages us to believe that the individuals who ally themselves with the causes of righteousness have God on their side. We understand now why it was right that Napoleon should have met defeat at Waterloo; but our dim sight finds it difficult to explain the rise of the totalitarian states. I believe that Lincoln was right when he rebuked the ministers who wanted prayers to bring God to their cause. Said the war-time President: "It is more important that we pray to be on God's side."

I can see nothing more important for the world today than a faith in the philosophy that the universe is an orderly and a purposeful one and that happiness comes from finding out its laws and living by them.

God is the creator, the giver of all life, he sits as intelligence above his universe—as Tennyson wrote:

> That God, which ever lives and loves,
> One God, one law, one element,
> And one far off divine event,
> Toward which the whole creation moves.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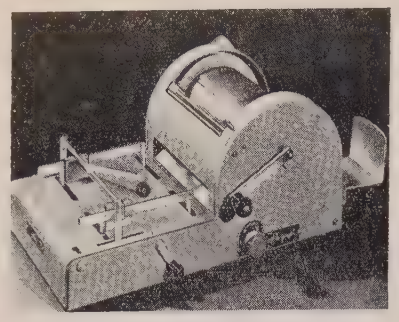

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July 1953 — June 1954

Selected by Ethel K. Leach

This popular feature is being continued in our annual Directory. Publishers of the various selections have been keyed by number. You will find the addresses at the conclusion of the list.

Date	Type	Title	Composer
July 5	Prelude	Pastorale	Bingham (8)
	Anthem	Boundless Mercy	Johnson-Haggard (13)
	Anthem	Sing With Joy	Wilkes (4)
	Postlude	Choral in A Minor	Franck (5)
July 12	Prelude	Alleluia	Mozart (5)
	Anthem	The Holy City	Adams-Ringwald (13)
	Anthem	Faith of Our Fathers	Arr. Henry Ringwald (13)
	Postlude	Fanfare	Sowerby (8)
July 19	Prelude	Sonata (No. 1)	Borowski (5)
	Anthem	Song of Praise	Bach (1)
	Solo	Great Peace Have They	Rogers (11)
	Postlude	Fantasia in C Minor	Bach (11)
July 26	Prelude	Pastorale	Franck (11)
	Anthem	The Lord's Prayer	Saunders (2)
	Duet(S.A.)	Teach Me, O Lord	Attwood-Davis (10)
	Postlude	Hymn of Glory	Yon. (5)
August 2	Prelude	Thanks Be to Thee	Handel (7)
	Anthem	Faith	Wilson (4)
	Anthem	The Almighty	Pyrker (13)
	Postlude	Largo	Handel
August 9	Prelude	Fantasia and Fugue	Karg-Elert
	Anthem	A Prayer for Our Country	Cunkle (13)
	Anthem	O Rest in the Lord	Riley (4)
	Postlude	Finale from Symphony No. 1	Vierne (8)
August 16	Prelude	Intermezzo (Sonata 4)	Rheinberger (5)
	Anthem	Immortal Love	Bornshein (4)
	Anthem	Hide Not Thy Face	Morgan (4)
	Postlude	Duke Street Postlude	Whiting (9)
August 23	Prelude	Prelude in G Minor (Organ and Piano)	Rachmaninoff (9)
	Anthem	Make a Joyful Noise	Simeone (13)
	Solo	The Penitent	Van de Water (9)
	Postlude	Triumphal March	Gray (9)
August 30	Prelude	Largo	Dvorak (9)
	Anthem	When Thou Prayest	Mueller (4)
	Solo	The Lord Is Mindful of His Own	Mendelssohn (11)
	Postlude	Con Spirito	Kreckel (8)
September 6	Prelude	Prayer	Wagner
	Anthem	Father Most Holy	Christiansen (1)
	Trio(SSA)	Prayer	Moussorgsky (9)
	Postlude	March Religeuse	Merkel (11)
September 13	Prelude	Reverie	Debussy (9)
	Anthem	O King Enthroned	Aulbach (4)
	Solo	Prayer	Guion (11)
	Postlude	Morning Hymn (Symphony 5)	Haydn (8)

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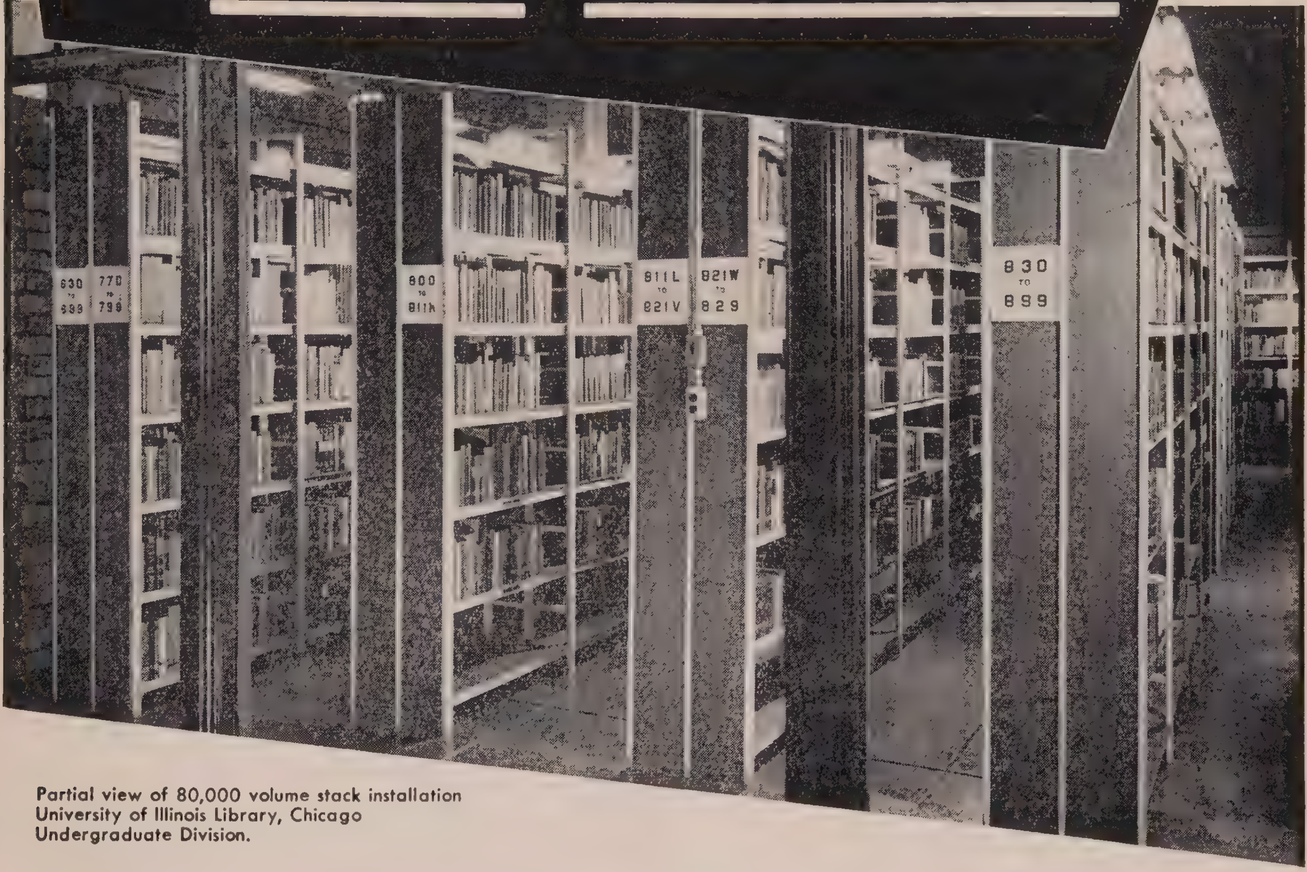

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Date	Type	Title	Composer
September 20	Prelude	My Heart Ever Faithful	Bach (11)
	Anthem	Lord Take My Life	Henrich (9)
	Women's Trio	In Heavenly Love Abiding	Pike (9)
	Postlude	Benedictus	Rea (5)
September 27	Prelude	Adagio (Sonata 5 Op. 111)	Rheinberger (5)
	Anthem	Ye Holy Angels Bright	Mueller (4)
	Anthem	O Lord Most Holy	Franck (4)
	Postlude	Postlude in B Flat	Ropartz (9)
October 4	Prelude	Ave Maria	Arcadeldt
	Anthem	This Is My Father's World	Arr. Ringwald (13)
	Anthem	Holy, Holy, Holy	Marelli (4)
	Postlude	Finale (Symphony No. 8)	Widor (9)
October 11	Prelude	Dearest Jesu	Brahms (11)
	Anthem	Seek Him That Maketh the Seven Stars	Mueller (4)
	Duet	Hear Thou My Prayer, O Lord	Arcadeldt (10)
	Postlude	March Pontifical	Lemmens (9)
October 18	Prelude	Third Sonata (C Minor)	Guilmant (11)
	Anthem	Come Unto Me	Tschaikowsky-O'Hare (6)
	Solo	Immortality	Kingsley (4)
	Postlude	Triumphal March	Grieg (4)
October 25	Prelude	Andante (6th Symphony)	Tschaikowsky (9)
	Anthem	O Forgive Our Debts	Thome (6)
	Anthem	Create in Me a Clean Heart	Harker (6)
	Postlude	Overture to the Messiah	Handel (11)
November 1	Prelude	Reverie	Debussy (9)
	Anthem	The Builder	Cadman (6)
	Anthem	The Heavens Are Telling	Haydn (8)
	Postlude	Sonatina	Sowerby (8)
November 8	Prelude	Meditation Religeuse	Wolf
	Anthem	Great God of Our Salvation	Mueller (4)
	Solo	Teach Me, O Lord	LaForge (4)
	Postlude	Trumpet Tune	Purcell
November 15	Prelude	Andanta (Sonata 7)	Rheinberger (5)
	Anthem	The Beatitudes	Simeone (13)
	Anthem	Lift Thine Eyes	Mendelssohn (9)
	Postlude	In Dulci Jubilo	Gaul (5)
November 22	Prelude	The Guardian Angel	Pierne-Kraft (9)
	Anthem	Bow Down Thine Ear	Daniels (11)
	Trio(SSA)	Jesu, Word of God Incarnate	Mozart-Page (9)
	Postlude	Nativity Song	Bingham (8)
November 29	Prelude	Walter's Prize Song	Wagner
	Anthem	God So Loved the World	Stainer (9)
	Trio(SSA)	Blessed Are the Merciful	Hiles-Nevin (9)
	Postlude	Marche Militaire	Saint Saens-Lacey (9)
December 6	Prelude	Ave Maria	Schubert (9)
	Anthem	The Heavens Are Telling	Beethoven (8)
	Solo	The Ninety and Nine	Campion (11)
	Postlude	Christe Redemptor	Matthews (9)
December 13	Prelude	Panis Angelicus	Franck (11)
	Anthem	Gloria	Buzzia-Peccia (6)
	Anthem	Lo, How a Rose	Praetorius (12)
	Postlude	Finale from Symphony No. 2	Widor (9)
December 20 (Christmas)	Prelude	Star of Hope	Biggs (5)
	Anthem	Sheep May Safely Graze	Bach (5)
	Anthem	Sleep Little King	Gibbs (2)
	Postlude	Noel in G	Daquin (8)
December 27 (New Year's)	Prelude	Dearest Jesu	Brahms (11)
	Anthem	God Bless This Year	Quilter (5)
	Anthem	At Thy Feet	Bach (7)
	Postlude	Jesu, Meine Freude	Bach-Gaul (5)
1954			
January 3	Prelude	Cantabile	Franck (1)
	Anthem	I Sought the Lord	Mattzeff (1)
	Anthem	Day Spring of Eternity	Christiansen (1)
	Postlude	Postlude in F	Carl (9)
January 10	Prelude	Tone Poem—Finlandia	Sibelius (4)
	Anthem	The Vision of Christ	Christiansen (1)
	Anthem	Teach Me, O Lord	Hamblen (3)
	Postlude	Finale—Symphony No. 2	Widor (9)

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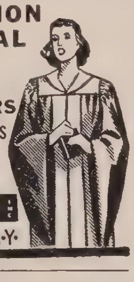

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Date	Type	Title	Composer
January 17	Prelude	Adoration (The Holy City)	Gaul (11)
	Anthem	Spirit Divine	Hamblen (3)
	Solo	Consider the Lilies	Scott (4)
	Postlude	Postlude in C	Mueller (4)
January 24	Prelude	Song of Gratitude	Diggle (5)
	Anthem	Tarry With Me	Neidlinger
	Duet(S.A.)	Hear Thou My Prayer, O Lord	Arcadelt (10)
	Postlude	March in D Major	Vladimir (9)
January 31	Prelude	Elegy	Broadhead (9)
	Anthem	Benedictus Es Domine	Flagler (3)
	Solo	With Verdure Clad	Haydn (11)
	Postlude	Duke Street	Whiting
February 7	Prelude	Peace	R. Dean Shure
	Anthem	Break Forth Into Joy	Barnby (9)
	Duet	Love Divine	Stainer (8)
	Postlude	Jubilate Deo	Silver
February 14	Prelude	Ave Maria	Liszt (9)
	Anthem	Grieve Not the Holy Spirit	Stainer (11)
	Solo	Eye Hath Not Seen	Gaul (11)
	Postlude	Petite March	DuBois-Rogers (9)
February 21	Prelude	Pastoral Symphony (Messiah)	Handel (11)
	Anthem	Hark! Hark My Soul	Shelley (11)
	Solo	Prayer	Guion
	Postlude	Toccata	Boellman
February 28	Prelude	Jesu, Priceless Treasure	Bach (8)
	Anthem	Benedictus	Bach (12)
	Duet	If With All Your Hearts	Mendelssohn (10)
	Postlude	Morning Hymn	Haydn (8)
March 7	Prelude	Pastorale	Foote (12)
	Anthem	O Morn of Beauty	Sibelius-Matthews (9)
	Solo	Thanks Be to Thee	Handel (11)
	Postlude	Trumpet Tune	Purcell
March 14	Prelude	Theme (Kreutzer Sonata)	Beethoven
	Anthem	Bless the Lord, O My Soul	Ivanhof (11)
	Duet(S.A.)	Glory to God	Palestrina-Davis (10)
	Postlude	Fanfare—Mignon	Felton (9)
March 21	Prelude	Bells of Riverside	Bingham (5)
	Anthem	Praise Ye the Father	Gounod (3)
	Solo	When Children Pray	Fenner (6)
	Postlude	Fantasia	Mackelberghe (5)
March 28	Prelude	Praise God, Ye Christians	Buxtehude (5)
	Anthem	Before Thee, God	Christiansen (1)
	Anthem	Lead Kindly Light	Jenkins (5)
	Postlude	Coronation March	Meyerbeer (9)
April 4	Prelude	Idyl	Bullis (11)
	Anthem	Blessed Jesu, Fount of Mercy	Dvorak (8)
	Solo	My Soul Doth Magnify the Lord	Saxton (7)
	Postlude	Postlude Alla Marcia	Grey (8)
April 11 (Palm Sunday)	Prelude	Sheep May Safely Grace (Violin and Organ)	Bach (8)
	Anthem	Legend of the Dogwood Tree	Marryott (8)
	Anthem	On Palm Sunday	Goldsworthy (8)
	Postlude	Christ's Entry into Jerusalem	Malling (12)
April 18 (Easter)	Prelude	Easter Alleluia	Ottowalder
	Anthem	Alleluia, Christ Is Risen	Kopolyoff (9)
	Anthem	Spring Bursts Today	Thompson
	Postlude	Easter Day	Loret
April 25	Prelude	Prelude on Veni Emmanuel	Egerton (4)
	Anthem	Dawn in the Garden	Goldsworthy (5)
	Anthem	Thou Art the Way	Nevin (5)
	Postlude	Deck Thy Self My Soul	Bach
May 2	Prelude	Andante (1st Symphony) (Piano and Organ)	Brahms (9)
	Anthem	Cherubic Hymn	Rachmaninoff (8)
	Solo	Green Pastures	Sanderson (2)
	Postlude	Jesus Shall Reign	Matthews (9)
May 9 (Mother's Day)	Prelude	Ave Maria	Bach-Gounod (9)
	Anthem	What Nobler Gift	Weldy (4)
	Anthem	The Mother's Song	Christiansen (1)
	Postlude	Marche Solenelle	Borowski (5)

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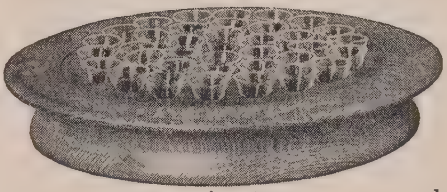

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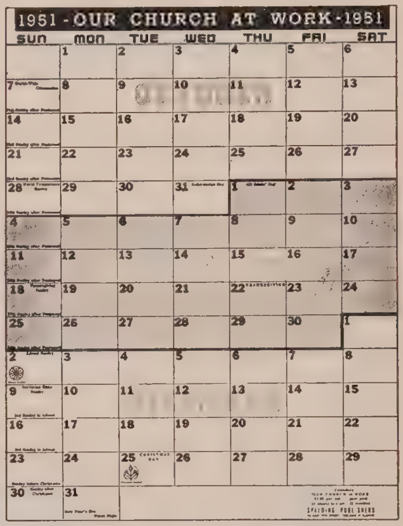

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Date	Type	Title	Composer
May 16	Prelude	Arioso in A	Bach (8)
	Anthem	Sanctus	Gounod (9)
	Anthem	How Lovely Is Thy Dwelling	Brahms (8)
	Postlude	Ode to Joy	Brahms (8)
May 23	Prelude	Air in F	Hure (8)
	Anthem	Our Prayer	Kinscella (5)
	Solo	Bless the Lord	LaForge (4)
	Postlude	March in C	Williams (9)
May 30 (Memorial Day)	Prelude	Dedication	Taylor-Courboin (5)
	Anthem	Souls of the Righteous	Noble (11)
	Anthem	Earth Does Not Hold	Ross-Thiman (5)
	Postlude	Recessional	DeKoven
June 6	Prelude	Legend	Noble (7)
	Anthem	Bow Down Thine Ear	Arensky (5)
	Anthem	Lamb of God	Bizet-Ryder (9)
	Postlude	March (Concerto in B Flat)	Handel (9)
June 13	Prelude	Benedictus	Rowley (8)
	Anthem	Vesper Hymn	Arr. Fisher (9)
	Solo	Thou Art the Way	Berwald (11)
	Postlude	Thanks Be to Thee	Handel (7)
June 20	Prelude	Melodie Du Soir	Shelley (11)
	Anthem	Fear Not, O Israel	Spicker
	Solo	My Heart Ever Faithful	Bach (9)
	Postlude	Triumphal March	Wachs
June 27	Prelude	Morning Mood	Greig (9)
	Anthem	List to the Lark	Arr. Dickinson (8)
	Duet (S.A.)	Consider the Lilies	Topliff
	Postlude	March (Athalia)	Mendelssohn (11)

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(From page 89)

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For some years George Stoll, retired Louisville, Kentucky, industrialist, has headed the Committee on Institutions of the Council of Churches of that city. He has organized 200 representatives of the Council in an energetic committee to study the institutions of that city and county, and help them serve the less fortunate in the spirit of Jesus Christ. At our request, Mr. Stoll will contribute a brief item each month, offering one definite suggestion in which men's groups may definitely serve their community.

THREE BASIC PRINCIPLES

by George Stoll

A few months ago a woman was arrested in Louisville who had been in the police court and in the workhouse more than 100 times. In the workhouse and out — in trouble and in the workhouse — out, in trouble over and over again and it seems to me that a society that has no better solution to the problem of the poor unadjusted personality, no better able to handle her own affairs than that, lacks something.

It's one thing to call this recidivism — another to study to find some answer to the problem of the person who is arrested for petty crime over and again.

The story is told of a drunk arrested and sent to the workhouse so often that he would save a nickel on his spree and when he had spent all his money but that nickel he would go to the phone, call the police and tell them there was a drunk on the corner and then go and stand on that corner or sit on the curb until the wagon came to pick him up. Whose business is this? Oh, we say it's the business of the officials. We who claim the name of the Man who said, "I was sick, and ye visited me: I was in prison and ye came unto me." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We, the people, leave it to the officials. We, the people, make a mighty poor employer of these officials. A good employer endeavors to support his people. He endeavors to know their problems—to help them solve these problems — to make them feel secure and feel that there is someone interested in what they are trying to do. We, the people, leave this to the politicians and then proceed to cuss the politicians.

Now, I take it that all of us are interested in the church and proud of the church. When we come to evaluate the things that contribute towards making America great and strong I think we'll have to agree that despite any weaknesses of denominational division and despite all the criticism made of the church, it is perhaps our greatest single force for making this country great. As you drive across this country, in the small towns and in the big cities and in the rural countryside you see on the most prominent locations beautiful buildings which house fine congregations.

But congregations have something to do besides congregate.

The prominent, dignified laymen of that church have something to do besides pass the plate on Sunday and "pass the buck" on Monday to the professionals expecting that the prayer we pray when we say, "Thy Kingdom come" can be brought in by the professional.

We need to take as a general pattern —every man a minister and the clergyman a coach. There are, within the ranks of our churches — in these fine congregations, plenty of men who can make a great contribution of many things besides money and I want to tell you of a guinea-pig experiment in getting churches in one neighborhood to accept one specific responsibility and study it, read about it, consult about it and say, "What can we do to help?"

When the Committee on Institutions of the Louisville Council of Churches was organized we realized that our duty was to do something with regard to Jesus' statement when he said, "I was sick, and ye visited me: I was in prison and ye came unto me." We realized that we could do things together that we could not do separately, but when the Presbyterians and the Episcopalians, and the Baptists and the Evangelicals and the Methodists pool their best brains to study seriously, patiently, over a period of time we could do things that none of us could do separately.

We remembered that Jesus never called for volunteers and so we asked a group of churches in one neighborhood to accept the responsibility to study the prison, in another the jail, in another the workhouse, until now we have twelve committees divided into three divisions. But remember, we started them one at a time — got one going well, before we started the second. Eventually we should have twenty started in Louisville, but twelve is about all we have been able to get going well up to now. We have in the

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(Turn to page 112)

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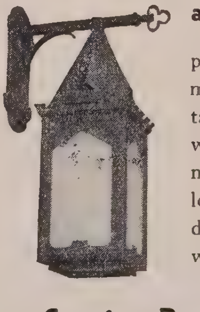

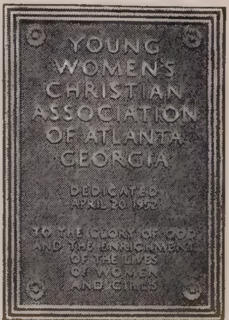
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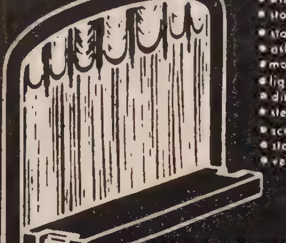

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METHODS OF ORIENTATION

The Integration of New Members

*by Norman E. Nygaard**

IT has often been said about a large number of churches that they receive many members through the front door and then proceed to kick them out the back. By that critics mean, of course, that the church fails to integrate its new members into a challenging and comprehensive program and because of that failure frequently lose their new members.

On a par with this condition is the haphazard way in which many churches register prospective members and the parents of the children who attend their church schools. This is especially true in the case of a large number of the newer churches which are springing up in various development projects across the country.

There are several fairly interesting ways by which new members can be integrated into a church program and retained throughout the years. Now, to be sure, there are a number of new members who are by nature gregarious and make friends wherever they go. Having joined a church, they readily find their way into the church's program. The women of this type naturally gravitate immediately to the various women's organizations in the church without any special invitation—for none is actually required—and the men find their places in the men's groups. Together husbands and wives enter upon the activities of the church school or other phases of the church's life and work.

However there is another large group of people who do not feel at home unless they receive special invitations to these various organizations, and the needs of these people must be kept especially in mind. They do not "belong" unless they have personal assurance that they are welcome. Call them "timid souls" if you will. The world is made up of a great many such people. Often they are the most loyal members of all when they sense that they will receive a friendly welcome. Integrating this latter group is a part of the church's business.

Before sending men overseas or before fitting them into any new type of work, the Army and Navy have had what are called "orientation courses." These are designed to pave the way especially for the introverts to enter upon a new phase of training or smooth the way as they go to a new and strange country. In the last twenty years almost all colleges and universities also have arranged such integration programs particularly for incoming freshmen. These are held at the beginning of the school year and such orientation courses have cut down the number of those dropping out of school in the first few months of their college careers.

Such orientation courses would also be useful in preparing people for church membership. Some churches have courses in theology or doctrine to prepare adults who have never made a profession of faith and have never had the experience of joining a church. But these courses could also be designed to include an orientation program which would outline the work of the local church, exploring its various activities and explaining the place and responsibilities of new members in relation to the total program of the church. These new members can thus be made to feel that the various church organizations are not cliques but are avenues of work and service.

The "Buddy" Plan

A second system which is very successful is the "buddy" plan for introducing new members to the church.

In Scouting, summer camping, and YMCA and YWCA activities, whenever boys or girls are in swimming together, the buddy system has been used with tremendous effectiveness. Each boy or girl is responsible for the safety of one other boy or girl. It is a joint responsibility for the youngsters are paired off two and two. The buddy system has cut down tremendously losses by drowning since its adoption. While a group leader has the general responsibility for his crowd, he has placed special responsibility upon every boy or girl in his group. Some churches use this now with telling effect by assigning each new individual and family to another individual or another family. In the case of single individuals it is done on an individual basis but wherever possible it is accomplished on a family

(Turn to page 103)

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*Of Nygaard Associates, Encino, California.

Religion in the British Isles

by Albert D. Belden of London

The Coronation

EVERYTHING over here, at the time of writing, is swallowed up in the great event of the coronation* of Her Majesty Queen Elizabeth II on June 2. Never has London coped with such multitudes of people looking at the decorations and greeting the Royal Family in its daily visits to Westminster Abbey for rehearsal. They are typical British crowds, good-humored and orderly. People are here from the ends of the earth. The most wholehearted Republicans would, I think be impressed by the evident love of the people for their monarch and by her moving devotion to their service. The queen's radiant personality makes her the perfect symbol of the people's sovereignty as well as of all that is best in the British character.

The Service

The whole nation is preparing for what will be probably the most complete united act of religion in its history—dedication to God led by her majesty's example. Radio and television, those modern miracles of science, make it possible now for the whole nation, indeed the whole commonwealth, to join in the service. One beautiful fact stands out—the whole act of coronation in its various stages is set within the sacrament of Holy Communion.

The various stages are as follows:

1. The recognition and the promises. This is a democratic element. The archbishop turns to the four sections of the vast audience in the abbey and asks each of them whether they accept Elizabeth as their queen. They answer with the shout, "God save Queen Elizabeth." Thereupon, in dialogue with the archbishop, the queen makes solemn promises to govern each of her peoples according to its own laws, to execute justice with mercy, to maintain in the united kingdom the Protestant reformed religion. This she does with her hand upon the Bible on the altar.

2. Then commences the holy sacrament. It is carried as far as the Creed.

3. Next is the anointing—setting the sovereign apart as dedicated to God.

4. For the anointing the queen is divested of her majestic crimson, and then reclothed in symbolic garments including at last the robe royal. She then takes up the orb, symbolic of the cross over the world, the sceptre is placed in her right hand, and in her left the rod with the dove, a sign that equity and mercy shall never separate.

5. The crown is then placed upon her head and immediately the archbishop together with the moderator of the Church of Scotland place in her hands the Holy Bible saying:

> Our gracious queen, we present you with this book, the most valuable thing this world affords. Here is wisdom; this is the Royal Law; these are lively oracles of God.

6. Finally, after receiving the homage of those present, the holy sacrament is resumed and the queen and her husband, the Duke of Edinburgh, receive the elements. And all through that majestic rite—the British millions throughout the world will be responding to the queen's own appeal expressed thus six months ago:

> I want you all to pray for me on that day. To pray that God will give me wisdom and strength to carry out the solemn promises I shall be making, and that I may faithfully serve him and you all the days of my life.

The Bible

It is fitting that, just before the coronation of Elizabeth II, as though history were making a running commentary upon the contrast with Elizabeth I, two things should have happened. The first is the report by the British & Foreign Bible Society at its 149th annual meeting, that in the course of its history 595 millions of books of Scripture have been distributed. Under Elizabeth I the Scriptures in the vernacular were forbidden —under Elizabeth II two million copies in one year have gone out across the world!

John Penry

The second event is the celebration by the Pilgrim Father's Memorial Church of Southwark, London, of the martyrdom of John Penry, who was hanged in the Old Kent Road at a spot now called Penry Street, at 5 p.m. on May 29, 1593. An open-air demonstration was held presided over by the chairman of the London Congregational Union, Martin Shepheard, and addressed by Llewellyn Williams, M.P.

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*The great day of the coronation has come and gone. It was, perhaps, the greatest day in British history and revealed a majestic unity underlying the deep differences of the commonwealth. If we can live up to what, on this day we have proposed and promised, it will be a new Elizabethan age for us and the world.

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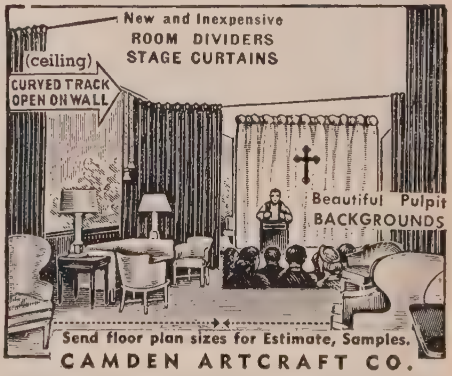

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for Abertillery, representing Wales, the land of Penry's birth, and by others. Again the contrast was drawn between the first Elizabeth who ordered Penry's execution, and the second Elizabeth who recently sent a letter of good wishes to the Pilgrim Church, of which John Penry was a member, on the occasion of its 360th anniversary.

It is worth my readers remembering that Penry's death put pause in the mind of Queen Elizabeth first as to the policy of religious persecution, and further, that Penry's colleagues in that Pilgrim Church were an element in the adventure of the Mayflower from which sprang the strength and glory of your great Republic of the West.

British Churches and Colombia

It seems, however, that the world is not yet done with religious persecution.

Widespread concern has been and is still being expressed by bodies representative of both churches and missionary societies in Britain at the evidence of religious persecution of Protestants in Colombia.

Actions taken so far in the united kingdom include: (1) The Presbyterian Church of England sent a deputation to Cardinal Griffin on March 23, 1953; (2) The Free Church Federal Council sent a deputation to the Colombian Ambassador in London in April, 1953; (3) A deputation from the British Council of Churches plans to visit the Colombia Ambassador in May; (4) The World's Evangelical Alliance has also taken action.

Do Christian bodies responsible for such gross dereliction of Christ's commandment of love never consider the sin or disobeying his golden rule, "Whatsoever ye would that men should do unto you, do you also unto them"?

Free Churchmen at St. Paul's

My friend, the chancellor of St. Paul's Cathedral, London, Canon John L. Collins, has shaken the timid recently by inviting Representative Free Church divines to preach from the cathedral pulpit. It is a most welcome development for the cathedral should really be the religious meeting place of the whole people and seeing that half the nation is no longer Anglican, it would seem only fair that at times other than Anglican voices should be heard. As a specimen of the healthy frankness with which the opportunity was used I quote the following:

Preaching at St. Paul's Cathedral last Sunday, Dr. Hugh Martin, moderator of the Free Church Federal Council, said:

"I know how greatly I have already profited from association with the worship and thought of the Anglican Church and I am sure there is much more for me to learn. But I cannot believe that ordination to the ministry of the word and the sacraments is what the Church of England has to give to the Free Churches. To accept that position would be a denial of the manifest fact that God has used the Free churches and their ministers for many years and throughout the world, with no apparent distinction from his use of episcopally ordained ministers.

"God alone can read our hearts: but Free Churchmen who are eager for reunion and yet have, as the Quakers say, a stop in their minds, at this point, at least believe themselves to be standing for principles of Christian importance. There is all the difference in the world between mutual authorization for a wider ministry and any proposal involving in fact or by implication the reordination of those, whether Anglican or Free Church, who are already ministers of the Church of Christ.

"That is to say, representative Free Churchmen in the past conversations, of whom I was one, have certainly agreed that episcopacy would be necessary and valuable element in a reunited church. But there have always been three qualifications attached, which have been reasserted in any comments by official Free Church Assemblies:

"(1) Episcopacy is to be only one element in church order; there are similarly to be presbyterial and congregational elements. We all need to learn from each other in matters of church order.

"(2) Episcopacy must be 'constitutional and representative.'

"(3) The theory of 'apostolic succession' is not accepted, nor the belief that episcopal ordination is essential for a true ministry of the word and sacraments.

"Certainly we in the Free Churches would be false to all that God has taught us if we were to admit that the grace of God is tied to any form of church order, or, if I may dare to say so, any evidence that God even prefers bishops."

Tail-piece

A small boy in a class which had just listened to teacher telling the story of Joseph and Mary being unable to find room in the inn at Bethlehem exclaimed, "Well, I blame Joseph!" "Do you indeed?" cried the teacher. "Why?" "He should have booked!" declared the boy. Oh, these modernists!

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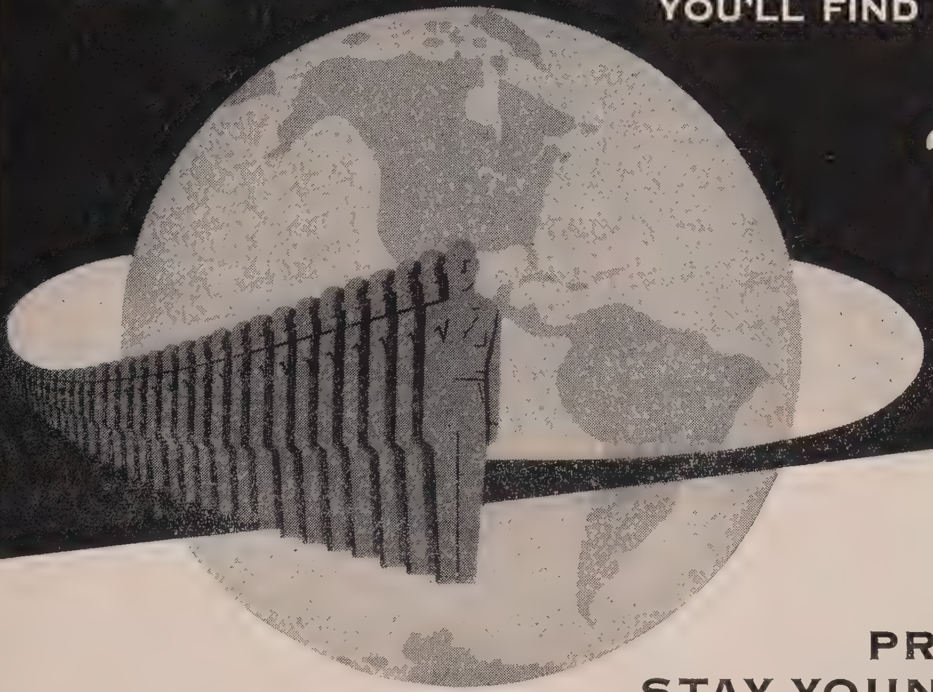

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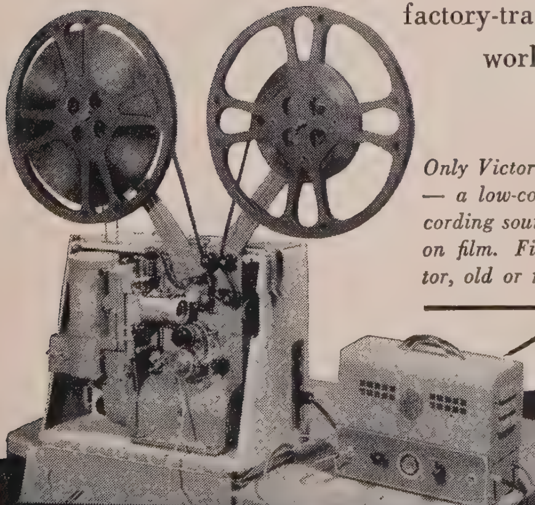

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United Presbyterian
Elizabeth, Pennsylvania
(Church and Educ. Unit.$150,000)
Methodist
Clairton, Pennsylvania
(Church and Educ. Unit.$250,000)

**GOODMAN & MILLER
125 NORTH BOULEVARD
BATON ROUGE, LOUISIANA**

Northside Presbyterian
Baton Rouge, Louisiana
(Church ....$105,000)

**GOODRICH & WILKING
226 EAST SECOND STREET
CASPER, WYOMING**

St Marks P. E.
Casper, Wyoming
(Educ. Unit and Parish
House ....$140,000)
St. Thomas P. E.
Rawlins, Wyoming
(Church and Parish
House ....$130,000)

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GENEVA, ILLINOIS**

First Methodist
St. Charles, Illinois
(Church and Ed. Unit.$1,000,000)

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J. ALFRED HAMME
123 EAST PHILADELPHIA ST.
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First E. & R.
Sunbury, Pennsylvania
(Church ....$225,000)
Grace Lutheran
Westminster, Maryland
(Educational Unit ....$90,000)
Advent Lutheran
York, Pennsylvania
(Educational Unit ..... $100,000)

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Harrisonburg, Virginia
(Educational Unit ......$200,000)
Calvary Christian
Covington, Virginia
(Church ....$39,250)
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Covington, Virginia
(Educational Unit ......$110,818)

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SUMTER, SOUTH CAROLINA**

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Sardinia, South Carolina
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Trinity Methodist
Sumter, South Carolina
(Educational Unit ......$135,000)
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Sumter, South Carolina
(Educational Unit ......$160,000)
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Worcester, Massachusetts
(Church ....$450,000)
Transfiguration
Lowell, Massachusetts
(Church ....$150,000)

The Integration of New Members

(From page 98)

basis with people assigned to families or individuals within their age group. The sponsoring family or individual brings the new friends into the orbit of the various organizations within the church to which he belongs.

Record-Keeping Highly Essential

There are many people who do not reach church membership because they are lost before they are discovered. Someone greets them at the church door but forgets them before the next Sunday comes around. The harassed teacher registers a boy or girl in his church school class and then promptly forgets about him. Maybe the child returns the next Sunday but possibly he feels too strange to come back again.

The most effective method of receiving new children into a church school is to have a recording secretary who has time and tact and who will carefully record all of the facts regarding any new child who is enrolling. Blanks can be mimeographed for this purpose but they should contain a certain amount of information. The basic facts to be ascertained are the following:

a. The child's name and address.

b. The names of the parents and information as to whether or not the parents are members of another church or churches. These facts should be entered.

c. The child's age and grade in school. Generally speaking, children should be assigned to their mental age group and not their physical age group. A child who is twelve years of age would normally be in the sixth grade in public school but if he is in the eighth grade, should be assigned to an eighth grade class in the church school.

d. Prior experience in church schools. A recording secretary can tactfully ascertain if the child is a "floater" and is going about from one church school to another or if the child has recently come from another neighborhood or city in the course of a move on the part of the parents.

A card can be set up which would contain all of this information and any other items which the pastor or church school superintendent would deem essential.

A Personnel File

Howard B. Dooley, minister of the First Presbyterian Church of Council Bluffs, Iowa, who had experience both as a Navy chaplain and for a number of years was Protestant chaplain at the famous Boys' Town in Omaha, Nebraska, has set up for his church a most remarkable personnel file. In it he not only has indicated the usual statistics but has his own personal comments in

(Turn to page 111)

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THE HANDBOOK OF DEDICATIONS

THE DEDICATION OF A NEW CHURCH*

PASTOR: Dearly Beloved, we are gathered together in the sight of God and in the presence of the Holy Spirit, to dedicate this building and its equipment to the Glory of God and the upbuilding of his Kingdom. We are grateful for the opportunity God has given us to build a House of Prayer, for the present and future generations, that man might know God and his Son, Jesus Christ, and come to have fellowship with him through the Holy Spirit. The work has been hard, the sacrifices many, the tasks tremendous, but we thank God that the task of building is now complete. Therefore, with grateful hearts,

PEOPLE: We dedicate to thee this day this House of God and its contents to the Glory of God, our Father, to the honor of Jesus Christ, the Son, our Saviour, and to the Holy Spirit, our Comforter and Guide.

PASTOR: In grateful remembrance of all who have loved and served this Church; with hearts tender for those who have joined the Church Triumphant,

PEOPLE: We dedicate this House.

PASTOR: For worship in prayer and praise; For the preaching of the Word; For the salvation of the lost; For the observance of the Holy Ordinances,

PEOPLE: We dedicate this House.

PASTOR: For comfort to those who mourn; For strength to those who are weak; For help to those who are tempted,

PEOPLE: We dedicate this House.

PASTOR: For the blessing of God upon the marriage altar; For the protection of the family; For the guidance of childhood; For the challenge of youth,

PEOPLE: We dedicate this House.

PASTOR: For the promotion of Christian education; For the advancement of brotherhood; For the development of a moral conscience; For the suppression of evil in all forms,

PEOPLE: We dedicate this House.

PASTOR: For the coming of the Kingdom of God on earth; For the salvation of all mankind through the preaching of the Great Commission of our Lord and Saviour, Jesus Christ,

PEOPLE: We dedicate this House.

For many years this section of our annual directory number has been prized. Space limitations have made it impossible for a complete book of dedicatory litanies in any one issue. Readers are advised to save the July issues over a period of years. They will find in the pages a most complete file of dedicatory services. If you do not find a service sought here, turn to your issues of other years.

PASTOR: In living memory of all those whose hearts and hands have served this Church; With deep gratitude for loyal comrades who have made with us this spiritual adventure; and With high hope for those who shall walk this way in the days to come,

PEOPLE: We dedicate this House.

PASTOR and PEOPLE: We, now, the people of this Church, compassed about with so great a cloud of witnesses, do dedicate ourselves anew to the worship of God in this place, and the establishment of his Kingdom among men.

PASTOR: Prayer of Dedication.

LITANY FOR THE DEDICATION OF A CHURCH SPIRE*

MINISTER: Being prospered by the supporting hand of God to bring to completion in this spire the work we were called of him to accomplish,

PEOPLE: We dedicate this spire with gratitude and joy.

MINISTER: To inspire in every worshipper a sense of God who reigns in high purposes and pursuits, in transcendant power and love,

PEOPLE: We dedicate this spire, lifted and lifting to call our attention to divine ends and aims.

MINISTER: To call men's eyes and hearts to the spiritual heights where the teachings and spirit of Christ beckon us to our highest aspirations,

PEOPLE: We dedicate this spire to indicate man's ability to rise above the levels of common humanity.

MINISTER: To call attention to the truth that the Holy Spirit came as a Comforter sent from on high to instill love and mercy and righteousness,

PEOPLE: We dedicate this spire in the hope that working with that Spirit we may attain the likeness of the Holy image which was the divine promise.

MINISTER: To call attention to the fact that the function of the Church is to lead upward toward the attainment of high ideals and lofty goals,

PEOPLE: We dedicate this spire with the fervent desire that the Church may ever point the way to peace and rectitude of life.

MINISTER: To focus the attention of all mankind on the urgency of the upward struggle toward eternal worth and to inspire in all a deep sense of the high calling whereunto we have been called,

PEOPLE: We dedicate this spire to the glory of God, the uplift of man, and the constant witness of the Church on earth to the gospel of Christ, for the service of whom it has been ordained.

ALL: And now unto that name which is above every name in heaven and on earth, we lift our hearts in adoration, and our words in praise, for unto him be the glory of the Church universal and eternal, through Jesus Christ our Lord.

OFFICE FOR THE BLESSING OF AN ALTAR*

MINISTER: In the Name of the Father, and of the Son, and of the Holy Ghost,

PEOPLE: Amen.

MINISTER: Our help is in the Name of the Lord,

PEOPLE: Who made heaven and earth.

MINISTER: O Lord, open thou my lips,

PEOPLE: And my mouth shall show forth thy praise.

MINISTER: Make haste O God, to deliver me,

PEOPLE: Make haste to help me, O Lord.

MINISTER: Glory be to the Father, and to the Son, and to the Holy Ghost,

PEOPLE: As it was in the beginning, is now, and ever shall be, world without end. Amen.

MINISTER: O send out thy light and thy truth, let them lead me,

PEOPLE: Let them bring me unto thy holy hill, and to thy tabernacles.

MINISTER: Then will I go unto the altar of God,

PEOPLE: Unto God my exceeding joy.

---

*As used in the First Presbyterian Church, Fremont, Nebraska. Ralph V. Gilbert, minister.

*As used in the First Congregational Church, Coloma, Michigan. Ralph W. Everroad, minister.

*Adapted from "Occasional Services," published by the United Lutheran Board of Publication.

MINISTER: The sacrifices of God e a broken spirit,

PEOPLE: A broken and a contrite eart, O God, thou wilt not despise.

MINISTER: The Lord be with you,

PEOPLE: And with thy spirit.

MINISTER: Lift up your hearts,

PEOPLE: We lift them up unto the ord.

MINISTER: Let us give thanks unto he Lord our God,

PEOPLE: It is meet and right to o so.

MINISTER: It is truly meet, right, nd salutary, that we should at all imes, and in all places, give thanks nto thee, O Lord, Holy Father, Al-nighty Everlasting God, who on the ree of the Cross didst give salvation nto mankind through Christ our Lord; nd we humbly beseech thee, let thy un-peakable loving kindness and tender nercy be with us, O God, in whose onor and for whose glory, we thine nworthy servants, invoking thy Holy Name, do dedicate this Altar; graci-usly hearken unto our petitions and less and hallow it; and grant that this ur offering may be acceptable and leasing unto thee who livest and reign-st, One God, world without end.

Blest and dedicate be this Altar to he honor and glory of God, In the Name of the Father, and of the Son, nd of the Holy Ghost. Amen.

Blessing and honor, and glory, and ower, be unto him that sitteth upon he throne: and unto the Lamb for ver and ever. Alleluia. Amen.

LET US PRAY

Almighty God, Everlasting Father, who dost refresh us as we have need, and dost strengthen our faith with heavenly food, so that we go from strength to strength: Vouchsafe to all who receive at this Altar the Holy Sacrament of the Body and Blood of thy dear Son, to approach this Holy Mystery with pure hearts, believing desire, and devout thanksgiving, that, comforted with thy eternal love and goodness, they may be nourished and strengthened in faith, live in love and to the praise of thy Holy Name, and finally attain to thy presence in eternity; through the same Jesus Christ, thy Son, our Lord. Amen.

O God, who dost call all men to thee, and who dost graciously receive all them that come: Vouchsafe thy pardon to all those who here confess their sins; bestow the comfort of thy Spirit on those who humbly and faithfully bring thee their needs and sorrows; accept the praise and worship that are offered here; and grant that many may find thee in this place, and finding thee, be filled in soul and body with all things needful; and finally, with all thine own, be united in that communion with thee which is eternal in the heavens, where thou livest and reignest, ever One God, world without end. Amen.

The Blessing of Almighty God, the Father, the Son, and the Holy Ghost descend and rest upon this Altar and abide in this Holy Place and with us all now and evermore. Amen.

DEDICATION OF CHANCEL FURNITURE*

MINISTER: To proclaim the good news of Jesus Christ, to feed with spiritual food those who worship here, to herald peace on earth to men of goodwill, to declare God's eternal laws of justice, mercy and humility,

CONGREGATION: We dedicate this Pulpit.

MINISTER: To the reading of the Holy Scripture, the word of God for our inspiration, doctrine, reproof and instruction in righteousness,

CONGREGATION: We dedicate this Lectern.

MINISTER: To proclaim the whole counsel of God, a light upon the path of every day,

CONGREGATION: We dedicate this Holy Bible.

MINISTER: For the skillful craftsmanship of thy servants who have created the chapel lights we praise thee and to illuminate those who worship here,

CONGREGATION: We dedicate these Lights and Chapel Lanterns.

MINISTER: To begin in seeking God's favor for each Christian home which is here started,

CONGREGATION: We dedicate this Prayer Bench.

MINISTER: To provide a place of dignity and comfort for those who worship here,

CONGREGATION: We dedicate these Pews and Chairs.

DEDICATION OF A CHRIST WINDOW†

MINISTER: To encourage people to pray, receiving here the blessing of Christ himself upon all who look to his uplifted face,

CONGREGATION: We dedicate this window.

MINISTER: To sanctify each new home which here begins in reverence for life, to consecrate our daily work, to comfort all who mourn with the hope of eternal life,

CONGREGATION: We dedicate this window.

MINISTER: That all who kneel together as they take the solemn vows

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*As used in Annie Laurie Warren Chapel of the Peachtree Christian Church, Atlanta, Georgia. Robert W. Burns, minister.

†As used in the Annie Laurie Warren Chapel, Peachtree Christian Church, Atlanta, Georgia. Robert W. Burns, minister.

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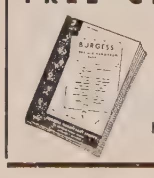
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of Christian marriage, may go forth rich in spiritual companionship to walk together in the journey of life,

CONGREGATION: We dedicate this window.

MINISTER: To sustain us in our toil by the remembrance that God himself is also a worker, laboring for a world in which each man may earn his bread unafraid and unashamed,

CONGREGATION: We dedicate this window.

MINISTER: To comfort those who bring here the bodies of their beloved dead, refreshing our faith in Christ, "Because he lives, we too shall live,"

CONGREGATION: We dedicate this window.

MINISTER: For the quiet influence of this Christ, shining forth at night on Peachtree Street,

CONGREGATION: We dedicate this window.

DEDICATORY PRAYER.

DEDICATION OF NEW CHURCH, TOOLS AND WORKERS*

PSALM 24 (read by the Pastor)

PRESENTATION OF THE KEY (The Pastor):

In the name of the Lord whose house this is, and on behalf of all those people who have contributed to the building of this church by their money and labor, I present this key to you as a representative of the people of this community, for whose worship and fellowship this house has been erected.

RECEPTION OF THE KEY (A man of the Congregation):

In the name of the people of this community I accept this key and pray that this church may be for the glory of God and a blessing to our people. And now we request you as a minister of the gospel to lead us in the dedication of this building to the worship of Almighty God.

(At this point the young people come forward and light candles from one burning at the front of the sanctuary. The lights are turned off as they light the candelabra at various points in the building.)

PASTOR:

Peace be to this house, and to all who worship therein;

Peace be to those who enter, and to those who go out therefrom;

Peace be to those who love it, and that love the name of Jesus Christ our Lord.

THE DOXOLOGY (The Congregation stands and remains standing for the words of dedication and prayer.)

WORDS OF DEDICATION:

Minister: God and the Father of our Lord Jesus Christ, our Father who art in heaven,

People: To thee we dedicate this house.

Minister: Lord Jesus, Son of God, Saviour of the world, Head of the Body which is the Church,

People: To thee we dedicate this house.

Minister: Spirit of God, given to be our abiding teacher, Sanctifier, and Comforter; Lord and Giver of Life,

People: To thee we dedicate this house.

—From Book of Common Worship,
Presbyterian Church, U.S.A.

PRAYER IN UNISON:

Grant, O Lord, that by thy holy Word, which shall be read and preached in this place, the hearers thereof may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same. Amen.

Grant, O Lord, that those who shall be dedicated unto thee in this house by baptism may be sanctified by thy Holy Spirit, and, being made living members of Christ's Church, may ever remain in the number of thy faithful children. Amen.

Grant, O Lord, that those who in this place shall in their own persons renew the promises made for them at their baptism may so receive thy Holy Spirit that they may ever be enabled to keep their vows, and grow in grace until they come to thine everlasting kingdom. Amen.

Grant, O Lord, that those who shall receive in this place the blessed sacrament of the body and blood of Christ may do so with a penitent heart, lively faith, and perfect charity; and being filled with thy grace may be made partakers of the Living Bread and heirs through hope of everlasting life. Amen.

Grant, O Lord, that those who in this place shall be joined together in marriage may faithfully perform the vow and covenant between them made, and remain in perfect love together until their lives end. Amen.

Grant, O Lord, that those who bring their loved ones to be buried from this place, may find the consolation of thy Holy Spirit, and put their hope in him who died and rose again and ever liveth with Thee. Amen.

Here may the faithful find salvation and the careless be awakened.

Here may the doubting find faith, and the anxious be encouraged.

Here may the tempted find help, and the sorrowful comfort.

Here may the weary find rest, and the strong be renewed.

Here may the aged find consolation, and the young be inspired.

The Lord's Prayer.

—From Book of Common Worship
(The Congregation is seated.)

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*As used in Harmony Chapel, Pound, Virginia. This chapel was built by voluntary labor. The service was arranged by H. R. Mahlon, Jr., pastor of the Presbyterian Church, Norton, Virginia.

(In the following portion of the service a member of the Congregation comes forward and lights a candle from a candelabra at the front of the sanctuary and then goes to the object to be dedicated and speaks the following words.)

The Door

Jesus said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." In his name we dedicate the door of this church that those who enter may find the abundant life in Christ and go out to serve him in this present world.

The Windows

In the name of him who is the Light of the World we dedicate these windows that the golden light of his sunshine may come in to brighten this house; that the pure air of his beautiful world may freshen this place; and that the light of truth may illuminate the minds of those who worship here.

The Pews

(The children of the Congregation with lighted candles stand at the ends of the pews and recite.)

In the name of him who said, "Come unto me all ye that labor and are heavy laden," we dedicate these pews, and pray that those who rest their bodies here may also find rest for their souls in Jesus Christ our Lord.

The Organ

"O sing unto the Lord a new song, sing unto the Lord all the earth." In the name of him who gave us our voices, and the wisdom and skill to construct instruments of music, and hast given us a song in our hearts, we dedicate this organ to lead this congregation in singing to his glory.

The Communion Table

In the name of him who died on the cross for our salvation we dedicate this table that his supper may be observed as a memorial to his broken body and shed blood.

The Bibles

(The young people of the Congregation who purchased the Bibles bring them forward to the table in front of the pulpit and say:)

In the name of him who inspired the writing of thy Holy Word, we present and dedicate these Bibles that little children may learn the stories of Jesus and older people grow in grace and in the knowledge of our Lord Jesus Christ.

(Some of the men who helped with the building of the church come forward one by one and lay their tools on the table with these words.)

A Hammer

God has said, "Six days shalt thou labor and do all thy work." In his name we dedicate the labor of our hands in building this church, and as this hammer under our direction has struck hard and true, so may the Lord make us proper tools in his hands for the building of his Kingdom on earth.

A Saw

Jesus said, "I must work the works of him that sent me while it is day; the night cometh when no man can work." In his name we dedicate the labor of our hands in building this church, and as this saw fits the board for our uses, so may the Lord fit us for his wise and gracious purposes.

A Level and Square

"Man goeth forth unto his work and to his labor until evening." In God's name we dedicate the labors of our hands in building this church, and as this level and square mark what is straight and true, so may the Lord give us the integrity to keep our lives level with his plan and square with his truth.

A Wrench, Pliers and Screwdriver

The Apostle Paul has admonished us to live quietly, tend to our own business, and work with our hands that we may command the respect of outsiders and be dependent on nobody. In God's name we dedicate the labors of our hands in building this church, and as these tools have served to tighten the joints and seams of this structure, so may the Lord help us close the leaks and gaps in our lives and make us fit receptacles of his grace and truth.

A Rule

"Establish thou the work of our hands upon us; yea, the work of our hands establish thou it." In the Lord's name we dedicate the labors of our hands in building this church, and as this rule measures length and breadth, so may we measure our lives by the Master's, and confess that we have all sinned and come short of his glory.

A Paint Brush

"My Father worketh hitherto, and I work," said Jesus. In his name we dedicate the labor of our hands in building this church, and as with this brush we cover what is unlovely and make it clean and bright, so may the Lord cover our sins with his righteousness, for blessed is the man whose sins are forgiven and whose iniquities are covered.

The Lights

May the Lord who has given us the wisdom to discover the secrets of nature and harness them for our service, richly bless those who invent the marvels of science, and those who labor to bring its benefits to us. In his name we dedicate these lights that they may illuminate our sanctuary during our services of worship. As the electricity flows through the wires and is translated into light may we praise the name of the Lord for his goodness and

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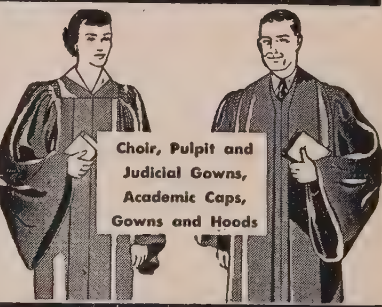
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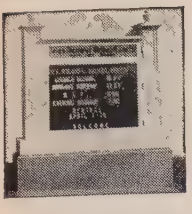

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OFFERING:

HYMN:
"We would be building; temples still undone."

(During the singing of the hymn the young people snuff out the candles.)

BENEDICTION.

THE DEDICATION OF MEMORIAL LIGHTS*

MINISTER: In the name and to the glory of him who said, "I am the light of the world. He that followeth me shall not walk in the darkness but shall have the light of life,"

PEOPLE: We dedicate these lights.

MINISTER: In honor of these men and women who went forth from this church in answer to the call of their country and in memory of the sixteen young men who gave their lives in freedom's cause,

PEOPLE: We dedicate these lights.

MINISTER: As an expression of our love and respect for the homes from which these men and women came, and for the affection of fathers and mothers,

PEOPLE: We dedicate these lights.

MINISTER: In deep gratitude for the ending of the war and with the prayer that the sacrifice which these young men and women made may not have been made in vain,

PEOPLE: We dedicate these lights.

MINISTER: As a symbol of the rededication of ourselves to the task of establishing the kingdom of God here upon the earth and of carrying on the glorious work for freedom, justice, and liberty to which these young men and women so completely gave themselves,

PEOPLE: We dedicate these lights.

MINISTER: Therefore, we now set apart these lights for their use in this church and we consecrate them to the service of God and the glory of his eternal kingdom. As they shine forth during the hours of worship may they ever remind us that "God is Light and in him is no darkness at all." May we feel the glow of his presence and know the power of his light to conquer all darkness. May we live in the cloudless day of his love knowing that since his light shone the world can never again be lost in the darkness of night.

DOXOLOGY—Congregation standing

THE LOWERING OF THE SERVICE FLAG—Congregation seated

DEDICATORY PRAYER

THE DEDICATION OF MEMORIAL BIBLES*

PASTOR: In honor of God our Father who created us and gave to us the priceless gift of speech,

PEOPLE: We dedicate these Bibles.

PASTOR: In praise of Jesus Christ, the Incarnate Word, who spoke with matchless power and grace,

PEOPLE: We dedicate these Bibles.

PASTOR: In remembrance of the Holy Spirit, who speaks to the hidden things in men's hearts,

PEOPLE: We dedicate these Bibles.

PASTOR: In loving memory of George Peter Hannema, our sexton for thirty-two years, man of God, fervent in spirit, serving the Lord, and in loving memory of Joseph J. Greene, Loomfixer at Gera Mills for eighteen years, man of God, loyal to duty, radiant in life,

PEOPLE: We dedicate these Bibles.

PASTOR AND PEOPLE (in unison): To the glory of God, the enlightenment for this congregation, the strengthening of the ties which bind us to all men, these Bibles are now dedicated. May humble tongues proclaim their imperishable truths and receptive hearts receive the messages they impart. Amen.

HYMN—"For All the Saints," vs. 1 and 2.

THE PRAYER

All wise God, who dost raise up men of faith in every generation to serve thee and dost imbue them with godliness and human qualities of unusual worth, we thank thee for thy servants George Hannema and Joseph Greene. They were devout in faith, affectionate in spirit, loyal to vows, steadfast in duty. They loved thee because they knew that every spirit came from thee; they loved Jesus Christ for to them he was the hope of the world, the Friend of all mankind; they loved this church for they felt that it was a house of prayer for all people. O God, on this day when we meditate upon the spirits of just men made perfect, make us grateful for their gentle and compassionate ministries of life and talents. May thy presence continually be left by their loved ones and by us, providing all with faith, with courage and the hope of eternal life, through Jesus Christ, our Lord. Amen.

CENTENNIAL RE-CONSECRATION†

MINISTER: Desiring to recognize our indebtedness to God, whose beneficent grace and providence have guided this church and its people through one hundred years of service and humbled by the presence of the God of our fathers, we do stand to re-dedicate this church and ourselves to the glory of God, to the service of our Lord Jesus Christ, and to the honor of the Holy Spirit,

---

*Used in the Lakewood Presbyterian Church, Cleveland, Ohio. Arranged by LeRoy Lawther, former minister of the church.

*As used in the First Reformed Church, Passaic, New Jersey. Millard M. Gifford, minister.

†This service was used in services celebrating the 100th anniversary of the founding of the Green Tree Church of the Brethren, Oaks, Pennsylvania.

PEOPLE: For one hundred years of the ministry of thy word, for wise and earnest preaching of thy precepts and the way that leads to life eternal; and for the faithful ministers who have served as pastors.

MINISTER: For one hundred years of fellowship and brotherly love—and the favor of God in the growth and service of this church and for God's blessing upon the means of grace here faithfully used,

PEOPLE: For one hundred years of thy help in promoting generously the missionary enterprises at home and abroad and for the helpful encouragement of the causes of Christian education and evangelism.

MINISTER: For one hundred years of proclaiming the sanctity of the home and the family, for the instruction of thy people in high and holy things, for the building of Christian character and the teaching of honor, reverence and self control,

PEOPLE: In humble gratitude to all who have loved and served this church and have gone from us to join the church triumphant; we render unto thee, the God of our fathers, our deep gratitude and ardent thanksgiving.

MINISTER AND PEOPLE: Now, therefore, we, the members and friends of this congregation, in the presence of God, conscious that we are surrounded by so great a cloud of witnesses, grateful for each rich inheritance, and sensible of the sacrifice of our fathers, do humbly re-dedicate ourselves, this church and all its appointments, and the powers within us, to the glory of God and to the service of him, who is the head of the church, even Jesus Christ, our Lord.

PRAYER OF DEDICATION

GOLDEN WEDDING SERVICE*

The service should be a duplication, in form of the original marriage service. The couple take their place before the minister, the man on the right hand, the woman on the left.

The Minister Says:

Dearly beloved, we are gathered here in the sight of God and in the presence of this company, to help this good man and his dear companion renew the sacred vows which they took 50 years ago on this day. This half century of happy married life has ripened into a love and loyalty and a devotion that has become a blessing and a benediction to all of us who have learned to know them as friends.

After fifty years of happy married life they stand in our presence to bear witness to the fact that marriage is an honorable estate. That it is instituted of God. That it does signify the mystical union between Christ and his church. That Christ does make married life and home life happy and beautiful and sacred, even as he brought joy and beauty and sacredness into the marriage at Canan of Galilee, which he blessed with his presence.

Yes, with Paul of old, these loved ones are ready to give testimony to the fact that marriage is an honorable thing among all men, and therefore, is not to be entered into unadvisedly, or lightly; but reverently, discreetly, soberly and in the spirit of, in the presence of and in the fear of God. In this holy estate these two persons have lived for fifty years and they come now to renew their covenant, their love, their loyalty, their devotion to each other. In the presence of Christ who has led them in the midst of joy and difficulty, they give to each other their heart, their hand, all that they have and all that they are.

NN____________ fifty years ago you pledged your troth to NNN__________ and you took her to be your wedded wife, to live with her after God's ordinances in the holy state of matrimony. At that time you promised to love her, honor her, cherish her and keep her in days of good report and in days of evil report. You also promised to be loyal to her whether rich or poor, in sickness or in health. These fifty years have found you to be faithful to this pledge. Will you, therefore, now at the close of this half century, in the presence of God, in the presence of your children, in the presence of your grandchildren and in the presence of these friends that have gathered here, renew these vows? And continue this devotion to her so long as you both shall live?

The Man Answers, "I Will."

NNN________ Fifty years ago you pledged your troth to NN__________ and you took him to be your wedded husband, to live with him after God's ordinances in the holy state of matrimony. At that time you promised to love him, honor him, cherish him and keep thee unto him in days of good report or in days of evil report. You also promised to be loyal to him whether rich or poor, in sickness or in health. These fifty years have likewise found you to be faithful to this pledge. Will you, therefore also, now at the close of

---

*Reprinted from the March, 1939, issue of "Church Management." With slight changes this can be adapted to the silver anniversary or others.

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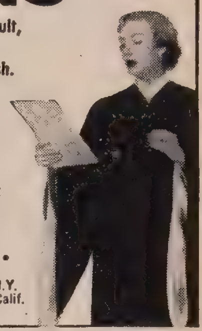

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this half century, in the presence of God, in the presence of your children, in the presence of your grandchildren and in the presence of these friends that have gathered here, renew these vows? And continue this devotion to him so long as both of you shall live?

The Woman Answers, "I Will."

Minister to the groom: "What evidence do you have of this your renewed vow?" (Presents ring; it is placed on bride's finger, and repeats after minister:)

With this ring I renew my vow of love and loyalty. With my heart's affection, with my worldly goods I continue thee to endow. In the name of God the Father, the Son, and the Holy Spirit. Amen.

For as much as NN---------- and NNN------------ have renewed their covenant, and they have witnessed the same before God and in the presence of this company and thereto have given their pledge and their troth each to the other, and have declared the same by the giving and the receiving of a ring, and by the joining of their hands, I pray God's blessings and benediction upon them. In the name of the Father, Son and Holy Spirit. Amen.

A Free Prayer Follows.

GROUND BREAKING CEREMONY*

SENTENCES

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord, our God be upon us; and establish the work of our hands upon us; yea, the work of our hands establish thou it."—Psalm 90:1, 2, 16, 17.

HYMN

The church's one foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the word;
From heaven he came and sought her
To be his holy bride;
With his own blood he bought her,
And for her life he died.

MESSAGE

The earth is the Lord's and the fulness thereof; the world and they that dwell therein. From the good earth our heavenly Father has ordained that resources for our needs shall come. Man was made from the dust of the earth and from it his food comes. On it he builds foundations for his home, his business buildings, his schools, his churches and all the accessories of his life. Into its inner recesses his body returns as his spirit is called home to God who gave it.

We are called this day, in reverence before God, to begin a great new work by breaking this soil and preparing the way for a beautiful new sanctuary which shall be dedicated to the glory of God, and consecrated to bringing the spirit of God to many generations which shall rise in the future. May this be a sacred and hallowed experience and may we say in our hearts as we break this earth, "The place whereon thou standest is holy ground." Establish Thou the work of our hands upon us, O God, yea the work of our hands, establish Thou it.

THE BREAKING OF THE GROUND

(A long time elder in the church who is chairman of the trustees and a member of the session and building committee broke the ground by turning a spade full of soil.)

THE DOXOLOGY

"Praise God from Whom all blessing flow;
Praise Him all creatures here below;
Praise Him above ye heavenly host;
Praise, Father, Son and Holy Ghost.
Amen.

PRAYER AND BENEDICTION

Our Father, as a city that is set on a hill cannot be hid, so we pray that this sanctuary which we shall erect here on this hill shall bear testimony to that fact that Christ is a living reality and that he is still the light of the world.

May its beauty and its churchly appearance say to those who pass this way that a Christian congregation had faith in God to build to the glory of His kingdom, and may we let our light so shine before men that they seeing these good works, glorify our Father who is in heaven.

Now unto Him who is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, unto Him be glory in the church and in Christ Jesus throughout all ages, world without end. Amen.

---

*As used in Central Presbyterian Church, Fort Smith, Arkansas.

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The Integration of New Members

(From page 103)

regard to the abilities and experience of people. If there are peculiarities about them, they are noted.

He has what amounts to a job record for them with a description of the work which men and women do in their employment and any way in which their special abilities may be utilized in the church. In this way he has uncovered people with a variety of talents. He had his secretary make up the file and it took considerably more than a month of time to do so, but it was largely accomplished in spare time. The file can now be kept up with less than fifteen minutes of work a day spent on it either by Dooley or his secretary. Chaplain Dooley feels that all churches should adopt the program and that such personnel files should be mailed with letters of dismission to the new church with which the member may become affiliated. It should be added that his church has become a very active one after a long period of dormancy and he loses very few people except as they move away from Council Bluffs thus halting a trend which had been going on for some time.

This method may seem too businesslike for a church organization but actually it is a spiritual asset to the church and replaces a hit-or-miss type of relationship between the church and its members. Certainly in larger churches it becomes most essential to enable them to know the needs of their members and to minister to those needs. This is an aid in that direction. It should also be added that methods which the personnel organizations of larger corporations have found effective in determining what are distinct personnel problems may be successfully adapted to churches. The Church need have no fear of making intelligent use of such means.

Book Reviews

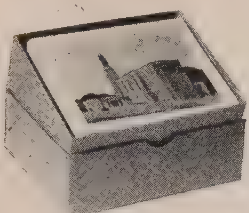
(From page 88)

are only indicative of the authors' attitude throughout the entire book. Needless to say, there is a sensibleness and reasonableness about their writing which is very persuasive.

So popular and helpful has this book proved to be that over 65,000 copies of the first edition were sold. This is a new and fully revised edition in which a number of important sections have been included.

A minister can make good use of this book. It is the kind of book a clergyman enjoys handing on to his parishioners, knowing that the subject has been presented in a very sensible, wholesome and convincing manner.

J. S.



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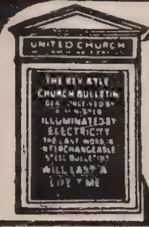

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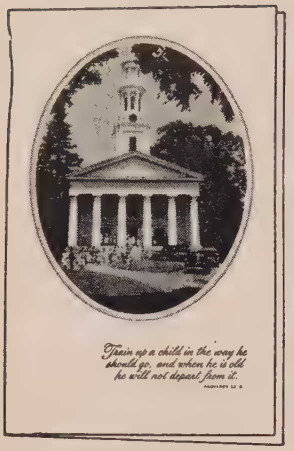
Train up a child in the way he should go, and when he is old he will not depart from it.

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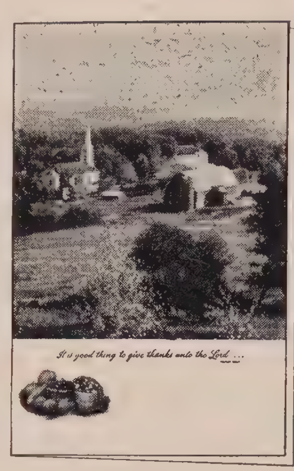

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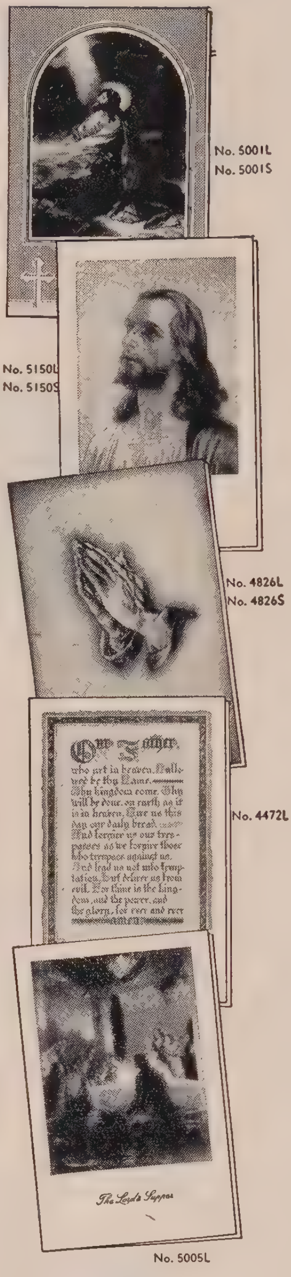

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The Church and Corrective Institutions

(From page 97)

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We asked the pastors of four or five churches to carefully select three or four men and then we asked the pastors and those four or five men, about twenty altogether, to meet at a complimentary dinner as guests of one of the men to discuss and consider organizing a discussion group to see what we could do about this.

We had three basic principles. First, the rule that there will be no unfavorable public criticism of the management of the institution. When I told my preacher this, "Why you throw your whip away," he said. I said, "I throw it away. If I have to go into this with a whip in my hand I stay home." And that rule has been the most important single basis for the success of our committees. When they learned that we really meant to be friends and support, to help and never to criticize them unless to their face and in private the institution heads were glad to show us their problems and to ask our assistance.

The second rule was that this was not a reform wave. We do not look for quick results. This is a long pull.

The third rule is in lay leadership and secretarial assistance—not secretarial leadership and lay assistance. We have secretaries, usually students, to help us with some of the work of taking minutes, sending out notices and stimulating and spurring on the committees. But the important decisions, the important work, is carried on by the laymen.

SOUTHERN PRESBYTERIANS ACT TO CONTROL CHURCH PROPERTY

Montreat, North Carolina—The General Assembly of the Presbyterian Church in the U.S. (Southern) acted here to prevent individual churches from keeping their buildings in the event they pull out of the denomination.

The delegates approved a declaration tying ownership of church property to the denomination. Earlier, the Assembly rejected, 224 to 120, a proposal which would have left church ownership entirely in the hands of local congregations.

The Assembly's action came as it was about to consider a plan to unite the Southern Presbyterian Church with the Presbyterian Church in the U.S.A. and the United Presbyterian Church. It would prevent churches disgruntled over the proposed union from withdrawing from the denomination and taking their church property with them.

Ownership of church property has long been a subject of controversy in the church. Foes of union with other denominations maintain that local congregations are the sole owners of church property, whereas those favoring union contend denominational bodies are the owners.

The declaration adopted by the General Assembly here states that "beneficial ownership" of property is vested in the congregation, but "nothing in the manner of tenure" or use of the property "shall be in violation of the obligation" of the congregation to the main body of the church.

Henry E. Davis, a lawyer from Florence, South Carolina, and a signer of the minority report, said, "No decision by any civil court in the United States has ever sustained" such a ruling as that stated in the declaration.

In at least one state congregational property is protected by law. In April, 1952, Gov. Hugh L. White of Mississippi signed into law a measure enacted by the legislature which invests the titles to real church property in local congregations.—RNS

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Review of Religion 1952-53

(From page 14)

reiterated its urgent request to the Colombian government to restore religious freedom to the Protestant minority.

The ugliness of this condition is aggravated by the attitude, privately and sometimes publicly expressed, of Roman Catholic clergy in this country, that Protestant missionaries should get out of Latin America and stay out. One cannot help but call to mind Lord Macaulay's judgment:

> The doctrine which from the very first origin of religious dissensions, has been held by all bigots of all sects, when condensed into a few words, and stripped by rhetorical disguise, is simply this: I am in the right and you are in the wrong. When you are the stronger you ought to tolerate me; for it is your duty to tolerate truth. But when I am the stronger, I shall persecute you; for it is my duty to persecute error.[1]

Or again, speaking rather bitterly, but with much truth, Macaulay said of the church in 1848 that, "during the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power."[2]

The appointment of Mrs. Clare Booth Luce as Ambassador to Italy, by President Eisenhower, in February, aroused widespread inquiry on the part of Protestants as to whether Mrs. Luce would also serve as unofficial American representative to the Vatican. At the time of the appointment, the State Department refused to comment on reports from highly placed sources that President Eisenhower would seek this means of settling the long controversy over having official United States representation at the Vatican. It seemed more than plausible that Mrs. Luce, whose conversion to the Roman Church in 1936 had made page one headlines in newspapers throughout the country, and whose interest in the church through her writings, promotion of movies, speaking engagements, and lay activities of various kinds, would serve as a de facto substitute for Myron Taylor, who had resigned as representative to the Vatican in 1950. It was known that Mrs. Luce and her husband had supported General Eisenhower in his campaign for president, and that the General had received a large Catholic vote, particularly in New England. It was therefore very much to the point that insistence was made in certain quarters that inquiry be made as to Mrs. Luce's belief in American principles, particularly the separation of church and state.

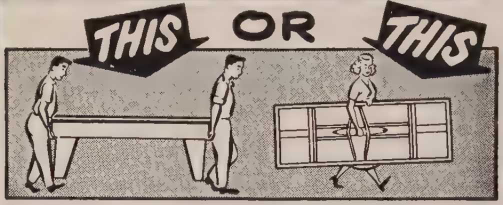
Mrs. Luce in a closed session of the Senate Foreign Relations Committee, which was considering her nomination, testified that she supported the principle of separation of church and state, and added that she would have no relations with the Vatican. As to the advisability of the appointment of a United States diplomatic representative to the Vatican, Mrs. Luce evaded the question, saying merely that that issue "must be decided on the grounds of American national interest," and that she could not make such a determination.

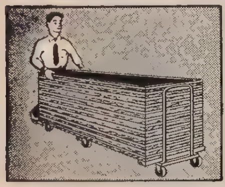
In truth, President Eisenhower's appointment of Mrs. Luce, must be regarded as unfortunate, to say the least. Her arrival in Italy was attended by widespread publicity both in this country and in Italy, and contributed to build up the notion that America is solidly back of the Catholic political

---

[1] 1—Essay on Sir James Mackintosh. Macaulay's Critical and Historical Essays, Volume 1, Everyman's Library, No. 225, page 310. J. M. Dent, E. P. Dutton.

[2] 2—Quoted in Paul Blanshard's "Communism, Democracy and Catholic Power," page 109. Beacon Press, Boston, 1951.





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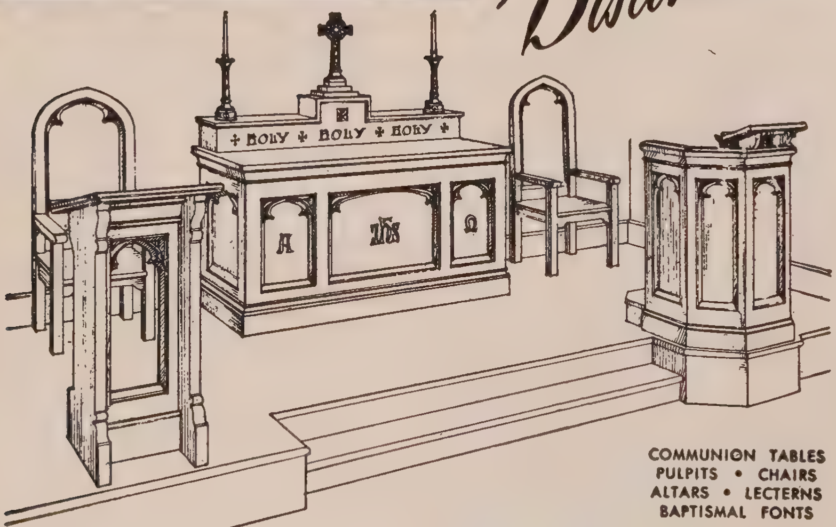

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regime which now runs Italy. This item, when added to the support given by our government to the Catholic party in West Germany, and to our military agreements with Spain adds up to creation of an impression, in such a country as Italy, that America unconditionally approves of all that the Catholic party is doing there. It follows as the night the day that the Italian government and the Spanish government will feel free to repress the struggling elements of Protestantism, as long as they know that they can count on American dollars and American approval. It is in the light of these factors that the appointment of Mrs. Luce must be viewed. A number of protests have been filed with her from Protestant groups in this country on behalf of tolerance for Protestants in Italy. To these she has given no clear or satisfactory answer.

President Eisenhower Joins National Presbyterian Church

President and Mrs. Eisenhower were received into membership of the National Presbyterian Church, Washington, in a private ceremony early in February. Dr. Edward L. R. Elson, pastor of the church, explained that the President was received in accordance with the standards of the Presbyterian Church, and he called the President a man of "simple faith" who was sincere in his religious doctrine. He said that joining the church was the "climax of long consideration by the President and instruction by the pastor," that the President had expressed a desire to have a home church, and that the President had moved from one army post to another and had never staked down his faith. The National Church, Dr. Elson continued, was to be the President's home church now.

By regularly attending church President Eisenhower made a favorable impression on the mass of his countrymen, and many churches and groups of churches were soon sending him resolutions of approval and prayers of encouragement.

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National Council Issues "Letter to Christian People of America"

The General Assembly of the National Council of Churches at Denver, in December, 1952, marked the close of the first two years of its life and service. In "A Letter to the Christian People of America," composed by a committee headed by Dr. John A. Mackay, president of Princeton Theological Seminary, moderator of the 165th General Assembly of the Presbyterian Church in the U.S.A., the council, representing thirty communions with a membership of more than 35,000,000 expressed its mind on current vital issues confronting the church. In a section headed "A Nation Under God," the letter affirmed that the American state, "far from being indifferent or hostile to religion, had always recognized the indispensable service which it renders to mankind." This emphasis was to combat the idea of America as a secular state. On the other hand, the letter warned that "we must never allow our government to be controlled by any particular religious organization." The meaning of this emphasis was obvious. The growing aspiration of political Roman Catholicism to exercise a predominant and exclusive influence in government was a threat to be opposed.

The critical problem of religion and education was dealt with in a section which stated that religion must be placed at the heart of higher education, and that "a way must be found to make pupils of American public schools aware of the heritage of faith upon which this nation was established, and which has been the most transforming influence in western culture."

Conspicuous was the hand given to the American public school system, which has long been the target, not only of the Roman Catholic hierarchy, but also of unthinking and unwise Protestants, for their alleged "godlessness." The statement said, "We believe in our public school system. It is unfair to say that where religion is not taught in a public school, that school is secular or godless."

The letter asked that the state continue to accord freedom to those religious bodies which carried on their own schools, but warned that,

> Those who promote parochial schools should accept the responsibility to provide full support for those schools, and not expect to receive subsidies or special privileges from public authorities. The subsidization of education carried on under religious auspices would both violate the principle of the separation between church and state, and be a devastating blow to the public school system, which must be maintained. The solution of the problem lies in loyal support of our public schools and in in-

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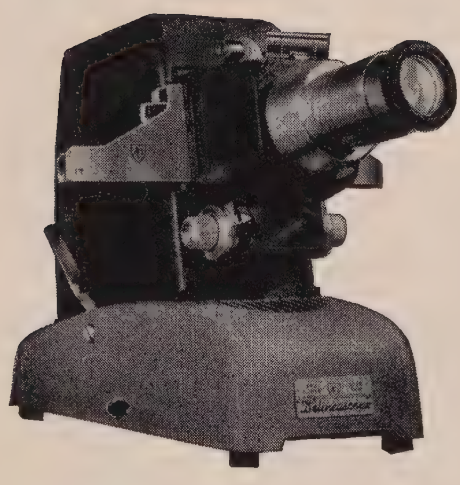

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creasing their awareness of God, rather than in state support of parochial schools. The reverent reading of selections from the Bible in public school assemblies or classes would make an important contribution toward deepening this awareness.

Other sections declared that men and women of faith must enter political life, even at considerable sacrifice to themselves, so that the word "politics" could be invested once more with its former noble associations; that a third world war was not inevitable; that the churches had a responsibility to support the work of the United Nations, as that body "seeks to accomplish the purposes for which it was set up"; and that, with reference to the witch-hunting going forward,

> The conscientious expression of ideas must not be dealt with by a dungeon, a boycott or an index, nor by arbitrary governmental action, character assassination or the application of unjust economic and social pressures.

The message assailed restriction of religious liberty in Spain and Colombia and in many countries under Communist domination, also racial discrimination in the United States and in the Union of South Africa.

The following officers were chosen for the next biennium:

President: Methodist Bishop William C. Martin, of Dallas, Texas; vice presidents-at-large: Dr. Hermann N. Morse, New York, general secretary, Board of National Missions, Presbyterian Church in the U.S.A.; Mrs. Norman Vincent Peale, New York, member of the Reformed Church in America and National Council's General Board; Dr. Robert P. Daniels, Petersburg, Virginia, president of Virginia State College, member of the National Baptist Convention, U.S.A., Inc.; Rt. Rev. Karl Bloch, San Francisco; Mrs. Olive Ann Beech, Wichita, Kansas, president of Beech Aircraft Corp., member of The Methodist Church; Jasper E. Crane, Wilmington, Delaware, associated with E. I. DuPont de Nemours Company, a Presbyterian; treasurer: Charles E. Wilsin, New York, former president, General Electric; associate treasurer: J. L. Kraft, Chicago, chairman of the board; Kraft Foods Company (both American Baptists); recording secretary: Dr. Reuben H. Mueller, Dayton, O., executive secretary, Board of Christian Education, Evangelical United Brethren Church.

World Council Called a "Fellowship of Christ"

The Central Committee of the World Council of Churches held a meeting in Lucknow, India, at the end of December and beginning of January. One hundred and twenty members and consultants from 23 countries attended. In a keynote address, parallels between the work of the Worl
United Nations were s
George K. Bell, of Ch

chairman of the Central Committee. He said:

> The World Council of Churches stands before the nations and before the United Nations as a world-wide fellowship appealing for an end of hatred, suspicion and war, declaring that the world of nations is one single family and that all are responsible for their brother's welfare. That is the truth we represent and confess before God. . . . The society of nations is in a state of anarchy. Without minimizing the difficulties or ignoring the obstacles, the World Council of Churches may contribute something, by its very existence as a fellowship in Christ to reduce that anarchy. It may also do something, by the help of God, at a particular moment in world history, to prepare the path of peace.

The Central Committee lifted the theme of the call of the church to mission and unity, a theme likewise held aloft by the National Council of Churches, as its emphasis through the year. "Christian Hope" will be the basic theme of the second assembly of the World Council of Churches in Evanston, Illinois, in August, 1954. Elaborate preparations are under way to make this meeting an outstanding demonstration of Christian fellowship and unity.

The year 1954 will also see a meeting of the General Council of the World Presbyterian Alliance[3] at Princeton, New Jersey, and a meeting of Anglican bishops from throughout the world, in Minneapolis, in August, just preceding the World Council meeting.

A plan of union of the Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S. (Southern) and the United Presbyterian Church will be voted on at general assemblies of the respective churches in 1954. If the union is consummated, it will result in establishment of a new church of more than 3,500,000 members.

In addition to the negotiations among the Presbyterians the following churches were involved in union conversations as of December, 1952.[4]

Evangelical and Reformed and Congregational Christian. The General Council of the latter voted in 1952 to continue negotiations.

Four Lutheran bodies have voted strongly in favor of union.

American Baptist and Disciples of Christ.

"United Church of Christ." In 1951 representatives of nine denominations met to consider a plan of church union. The plan was referred to a drafting committee for further revisions.

Protestant Episcopal Church: 1952. Discussions with the Methodist Church.

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[3] 3—Alliance of Reformed Churches Throughout the World Holding the Presbyterian System.

[4] 4—Cf. Information Service, Volume xxxi, No. 43, December 27, 1952.

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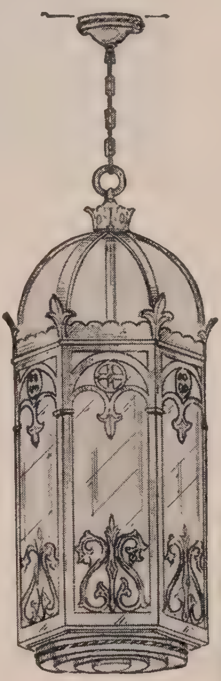

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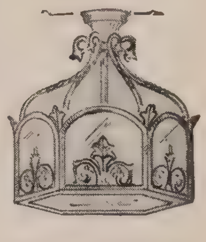

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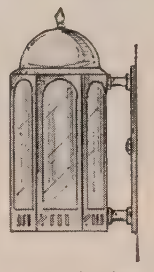

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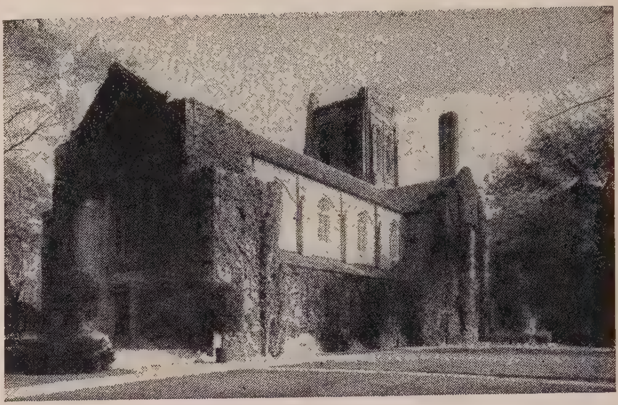

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In closing this review one cannot help but note a number of favorable factors in the religious picture. For one thing, religion is getting widespread attention in the modern world. Religion is news. It looms here, there and everywhere. In the television pictures and newsreels of the coronation of the Queen of England, in June, one could feel the presence of the spiritual interest, and in countless less spectacular ways, the impact of religion is felt. The popularity of the *Revised Standard Version of the Bible*, of which more than 2,000,000 copies have been sold, and the rise in the sales of religious books, bear witness to a growing demand on the part of wide classes of people for the inspiration of religion.

Again, the gains in membership and finances of virtually all the major denominations in this country, indicate that the churches are vital, not moribund.[5]

The widespread increase in the organization of new churches, the vast amount of new church building and repair and renovation of churches, the increase in the number and improvement in caliber of candidates for the ministry, the generous giving to CARE and One Great Hour of Sharing, the perennial response to good evangelistic programs, the continued popularity of Reformation Day services, the popularity of religion on TV (as illustrated in the acclaim given to the simple, non-sectarian, predominantly psychological and ethical talks of Bishop Fulton Sheen)—all these things went to make up a picture which gives substantial assurance to friends of religion. The future is indeed uncertain. "We live," as was said by the late Albert Edward Bailey,[6] "in a world of power, and 'portions of power collide.' Until industrial power, labor power, political power and now—atomic power, are subordinated to the law of altruism, the law of the jungle will determine the fate of humanity. The choice cannot long be delayed. Mankind must now choose once and for all between Christ and the Atomic Bomb!" Nevertheless, there are grounds for hope which still serve the Christian as his anchor as he sails the stormy sea of a world full of trouble.

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[5] 5—Church statistics, in the Yearbook of American Churches, are compiled in July for the previous year. At the end of 1951, membership of all religious bodies in the United States was 88,673,005, or 2.12 per cent more than the previous year. This was 58 per cent of the population. Protestants numbered 52,000,000; Roman Catholics, 29,000,000; Jews, 5,000,000. In estimating membership most Protestant bodies count only adult or confirmed members; Roman Catholics, Episcopalians and some Lutherans include baptized infants.

[6] 6—Christ and His Gospel in Recent Art. Charles Scribner's Sons, New York, 1948. See notes accompanying Plate No. XXVIII.

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A fine easy-to-play composition filled with opportunities for using color. On page four, try the first phrase with flutes or string 8′ and 4′. Close the box and add the tremolo for the second half of the phrase marked "echo."

Bach Family, The Folio No. 12—The Liturgical Music Press — Boosey & Hawkes—$1.50

Compositions by five Bachs other than J. S., with interesting notes concerning this great family of musicians. The expressive "Adagio" by C. P. E. Bach is an example of trio writing using only 8′ in the pedal. Sue contrasting single stops or light combinations, not the heavy registration indicated. At measure 7 try reversing the hands. Contains "Rejoice, Beloved Christians" by J. B. Bach, written in two parts for manuals only with a sparkling, if somewhat tricky, left hand figuration. Moderately difficult.

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Barnes—A Book of Classical Airs—G. Schirmer—$1.25

Fifteen classical airs, many of them ideal service preludes. One would not, of course, play such well-known numbers as the Gluck "Minuet from Orpheus" in church. Try playing the solo of the Corelli "Adagio" or Leclair "Sarabande" in the tenor range—the diapason, oboe, or full string combination an octave lower than written. Easy to moderately difficult.

Benoit — Fifty Elevations on Modal Themes—J. Fischer—$2.00

In spite of the preface, many of these

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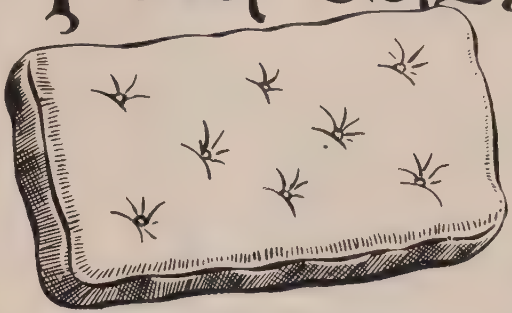
*Director, Division of Church Music, Universtiy of Colorado. The list supplements an address on The Small Organ delivered before the Biennial Convention of the American Guild of Organists. It is used here by permission of that organization.



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are definitely secular sounding—it's all according to one's musical background! Many of the parallel fourths, etc., are a bit too luscious for church use, but there is some fine wedding music in the collection. A few are useful in church, and I do not hesitate to remedy such spots as the fourth measure, bottom of page forty-six, where the Jazz parallel 9ths spoil an otherwise useful composition, by sustaining the pedal b flat for three beats and omitting the second chord in the measure. These compositions are also useful as a suggestion for improvisation technic. The type of music which suggests the use of celestes. Mostly easy.

Bossi—Stunde der Weihe—Peters No. 3585d—seventy-five cents.

This composition should be programmed "The Mystic Hour" from the original Italian instead of "Hour of Sadness." Suitable for communion prelude, but effective enough for recital. Religious feeling somewhat on the elegant side. Requires imagination in playing. Moderately difficult.

Brahms — Volume I — Eleven Choral Preludes—E. B. Marks—$1.25; Volume II—Miscellaneous Compositions —E. B. Marks—$1.25

Brahms' spiritual compositions are too much neglected by organists. Try playing No. 5, "Deck Thyself," as a trio, either the melody in the pedals (4′ solo) or the melody R. H., alto L. H. and bass in pedal. The late Canon Douglas arranged these chorales for voices. This well annotated vocal edition should be part of your library. Published by H. W. Gray for $1.00. Brahms requires insight for proper interpretation. Moderately easy to difficult.

Carl, William (editor)—Historical Organ Collection—Boston Music Company—$2.00

The beautiful "Elevazione" by Zipoli in this collection should be marked "Adagio" and the time changed to 8/8. It can scarcely be played too slowly. Tempos are set by the fastest part of the composition. Play the first measure of brace 2, page 55, so that the 32nd notes do not sound like virtuosity but graceful and you will have set the tempo of the composition. The Wesley "Iargo" could well use the full "English" diapason ensemble described in the body of the article. A truly "churchly" composition. Easy to difficult.

Daquin—Book of Noels—Mercury Music—$3.00

Two volumes, containing six noels each. These delightful compositions are excellent for Christmas season and recital. The pedal is practically nil, but they require a sparkling manual technic and imagination in registration. Some need cutting in performance. Fine material for advanced pianists just beginning organ!

Fletcher—Fountain Reverie—H. W. Gray—seventy-five cents

A light number for recital or radio. Easy.

Haydn-Biggs—The Musical Clocks—H. W. Gray—$1.25

Delightful concert music. In No. 2,

(Turn to page 121)

THE PASTOR'S WIFE

A Department for the Mistress of the Manse

Edited by Mrs. Joyce Engel†

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

IF YOU CAN'T GO TO THE SEASHORE

A Spiritual Retreat in Your Own Church

*by Mary Edith Barron**

MENTION a spiritual retreat and the church member generally thinks of a glowing sunset, the confidential whisper of pines, or the invigorating air of the seashore. Perhaps he remembers an emotional experience when he saw mountain peaks rise like a ladder before him as he climbed, thought on thought, to the throne of God. Retreats in these inspirational surroundings are invaluable, but they are only for the lucky few.

Family obligations, employment, church responsibilities, and other interest prevent most Christians from attending secluded retreats so carefully planned at inconvenient times in scenic areas. It is true that representatives often return from these inspiring sittings renewed in spirit and endeavor, but it is difficult for them to convey their experience to those who have been left behind and are not spiritually prepared to share in the camper's enthusiasm.

In San Diego, California, the Women's Association of a Presbyterian church concluded that only a small minority ever went away for spiritual retreats. So they brought the retreat to the people in their own church sanctuary. This experiment, which brought new life to the entire church, was planned with the pastor's approval for the women by the women. They decided on a day in October, for this red letter date, when the minister would be free to attend. The effectiveness of the meeting is traced to careful and prayerful preparation. It was preceded by six weeks of devotional study and prayer by an interested group. Numerous phone calls and good advertising insured a larger attendance than regular meetings. A nursery provided child care. The church was warm and inviting with autumn flowers and leaves. There was no collection taken, no announcements made, and no congregational singing.

Several women met in the sanctuary before the meeting to pray. On printed programs those present read the Scripture: John 14:6—"Jesus said to him, 'Have I been with you so long, and yet you do not know me'?" Below appeared the theme for the day, "My personal relationship to Jesus Christ."

The program began at ten a.m. with worshipful music. This was followed by a vocal duet. The pastor read without comment appropriate Scriptures and led in prayer. One of the women sang a prayerful solo. A soul-searching and personalized review titled "Holy Obedience" from Thomas Kelley's devotional book, *Testament to Devotion* was given by a talented and consecrated woman. Then a visiting minister acted as moderator for the sharing hour. Those who had been in the study group eagerly told of blessings derived from their meetings. Their enthusiasm was contagious, even to those unaccustomed to this form of worship. The moderator found it hard to stop these testimonies at twelve in time to eat boxed lunches at beautifully decorated tables in the social hall.

The afternoon session opened at one o'clock with another worship program similar to that of the morning. Then an out-of-town layman delivered a stirring message challenging to unlimited power and possibility for usefulness those whose inner lives are properly nourished. The meeting adjourned at two.

---

†Mrs. Ernest Engel, Bishop, Texas.
*San Diego, California.

Reactions may be summed up in the words of the spiritual life and stewardship leader, "Never have I felt so strongly the presence of the Holy Spirit . . . I think it was because some of us were prepared inwardly for this meeting." Results have been amazing. Some pledged themselves to rise early each morning for at least an hour of devotional study before facing their duties for the day. A new weekly Bible class was formed, taught by the pastor. Devotional study intensified in the circles. One cottage prayer group formed meets weekly at six-thirty in the morning. The moderator was so impressed that he arranged for the women in his own church to have a similar meeting. Women in both churches have voted to make the spiritual retreat an annual event.

What these women did may be repeated by other organizations in the church. The program is so flexible it may be adapted to a retreat for new officers, for Sunday school teachers and assistants or for a meeting of the entire membership. An evening program may be added or the meeting could be expanded to include a second day.

A spiritual retreat in your own sanctuary preceded by devotional study and prayerful preparation can do for many what the distant mountain or seashore retreat does for a few.

Selected List of Small Organ Music

(From page 120)

"March," try flutes 8′ and 2′ only, on the repeats try a string in place of the 8′ flute. No. 3 can be lengthened by repeating the first eight measures, and No. 4 by repeating the last sixteen measures plus the up-beat. Try No. 6 "Vivace" nonlegato. No pedals except the last one (No. 7). Requires manual facility.

Hindemith—Sonata II—Edition Schott 2558—$2.10

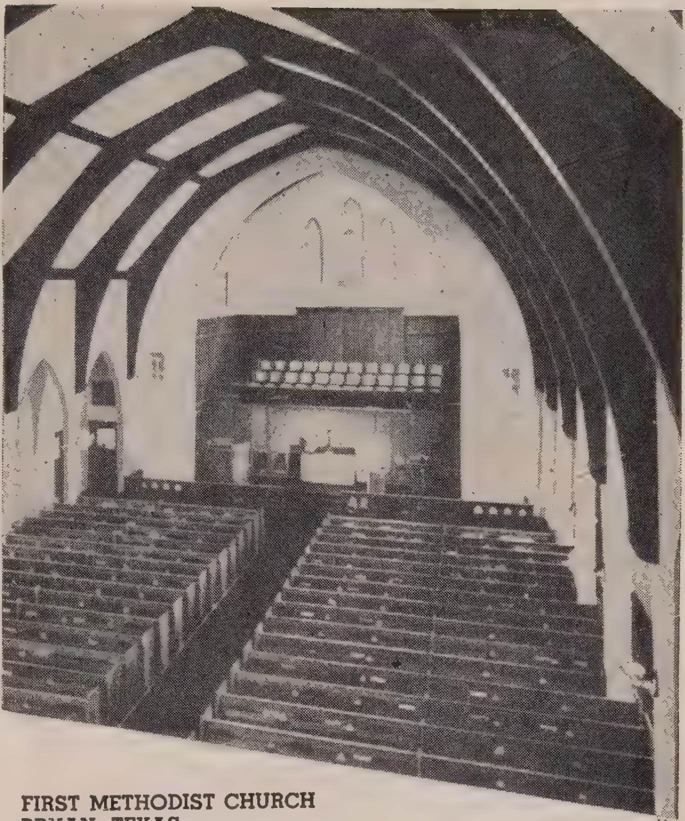
This is not too modern! The slow movement is quiet and graceful—I have used it as a prelude in church. In a few places the theme should be brought out in the left hand, even though not indicated. The first movement requires work, but is not too difficult. Mr. Hindemith states on the frontispiece: "Players of the organs with crescendo and expression pedals are at liberty to increase the expression through richer coloring and dynamic nuances above the degree stated in the indicated dynamics."

Jacobi—Three Quiet Preludes—H. W. Gray—sixty cents

Written for use in the synagogue during silent prayer. Useful in any church. Very easy.

Jenkins—Dawn—J. Fischer No. 5136—sixty cents; Night—J. Fischer No. 5137—sixty cents

Two tone poems for recital use. In-



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terest maintained by shifting harmonies. Moderately easy.

Karg-Elert—Sempre Semplice, Book I and II—Paxton—each $1.50; By the Waters of Babylon—E. B. Marks—fifty cents

Karg-Elert's registration suggestions at least invite the imagination. Volume II has a fine "In Memoriam" if you have a good, solid organ. By wedging a stick in the high F of the last three measures of the beautiful setting of "By the Waters of Babylon" one frees the right hand to help play the other voices more effectively. (A useful device in many compositions!) Moderately difficult.

Kreckel — Musica Divina, Book I — J. Fischer—$1.25

Twenty-five choral improvisations on Gregorian themes and choral melodies. Not altogether "inspired" compositions, but useful service music that is not "cheap." Fairly easy.

Messiaen—The Celestial Banquet—Alphonse Leduc—ninety cents

Don't be afraid of this beautiful modern composition! Stick with it until the accidentals and harmonic progressions become familiar. The desired pedal combination may be secured by coupling manual 8′ diapason and 2′ piccolo to pedal 4′, thus giving a pedal 4′ and and 1′. To secure a synthetic 32′ at the close, play the 16′ fourdon in the pedals in fifths. (G-D.) A resultant 32′ from a 16′ stop by playing 5ths is a common trick, and works if the voicing is right.

Oldroyd—Three Liturgical Pieces—Oxford—$1.25

Beautiful religious music, well edited. The tempos are best arrived at by reading the notations at the bottom of the compositions (time taken in performance, three minutes) instead of by the tempo indications at the beginning of the pieces. In the first composition is illustrated unwittingly one of the most important technics for smooth organ playing, that is, the technic of one hand helping the other. Measures 1 and 2 are somewhat awkward to play as written, but if played as written again in measures 22 and 23, the problem evaporates! This kind of helping between hands and staves should become automatic practice in all organ playing. The last pedal note might make use of the resultant 32′ by adding the fifth (G-D). Easy.

Pfatteicher & Davidson (ed) — The Church Organist's Golden Treasury—Volumes I, II, III—Ditson (Presser) —each $3.50

An anthology of the finest choral preludes through Bach. These three volumes give the organist all the chorale preludes he will ever want to use, from c. 1600 to c. 1775. Each prelude is preceded by a four-part harmonization of the chorale, thoughtfully presented in the same key. Buy these three volumes and forget about all other early chorale-prelude collections! For example, there are settings of the Passion Chorale by eight different composers; five different settings of Ein' fest Burg, etc. There are no phrase marks or suggestions for performance, however. Different touches and combinations are required to breathe life into

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these as well as all music. For example, in Volume II, "Variations on 'Jesu, Meine Freude'" by Walther (page 113), the following brief suggestions: Var. I: The melody on a solo stop, L. H. plays accompaniment even though it appears on G Clef in measures 3 and 4. Var. II: Try an 8′ and 2′ combination. Var. III: L. H. should be played on separate manual non legato (leggiero), perhaps with 16′ stops added. Var. IV: The alto (melody) could well be played in the pedals on a 4′ solo combination. Var. VIII: The melody in the pedals will stand out better if played in octaves. Easy to difficult. Some without pedals.

Quignard—The Gregorian Organist—Gregorian Institute of America—each $1.50

Feast of the Pentecost, Feast of the Sacred Heart, Feast of the Blessed Sacrament, Feast of the Ressurection. Organ pieces on liturgical themes. Each contains a dozen compositions. No pedal required. Useful for the non-Catholic looking for very easy music which is not secular.

Reger—Thirty Little Chorale Preludes—Peters No. 3980

An excellent collection of short choral preludes. Useful for both teaching and church, and as an introduction to Reger. Easy to moderately difficult.

Rheinberger-Noble—Recital and Service Music for the Organ—J. Fischer No. 8507—$2.75

Twelve movements selected from the organ sonata of this almost forgotten composer. The slow movements make excellent service preludes, particularly pleasing to the older members of your congregation. Try, for example, the lovely Cantilene from Sonata 11 (No. 11 in the collection). Moderately difficult.

Sowerby — Meditation on Communion Hymns—H. W. Gray—$2.00

Six choral preludes on hymns from Episcopal Hymnal (1940) designed to be played during communion, but useful as service preludes. Contemporary music which will please your congregation if sympathetically played. The hymn melodies are obvious. Moderately difficult.

Stamitz—Andante—H. W. Gray—sixty cents

A delightfully slow movement from one of the first symphonies ever written. Wedding or concert. Fairly easy.

Telemann—Twelve Easy Choral Preludes—Peters No. 4239—$1.25

All may be played without pedals. Useful for teaching and church. Easy.

Weinberger—Bible Poems—H. W. Gray—$1.25

Romantic music depicting quotations from the New Testament. In the first composition measures 3 and 4 are exactly the same as 1 and 2, so why make it difficult? Merely repeat measures 1 and 2! "The Last Supper" (No. 5) is an easy composition, suitable for communion. In measures 5 and 6 the melody could well be played on a contrasting combination or the accompaniment manual; likewise measures 9-11.

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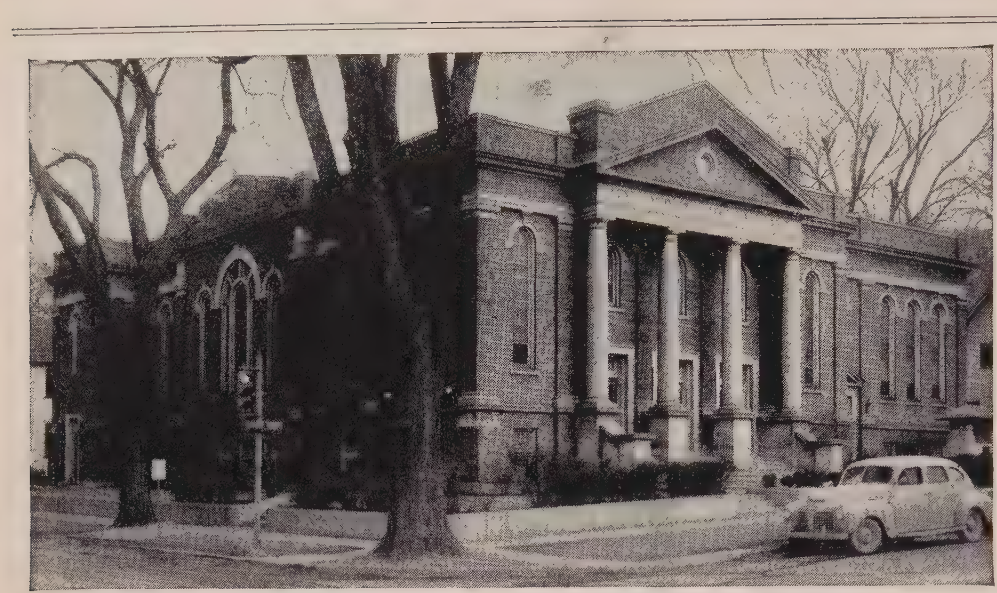


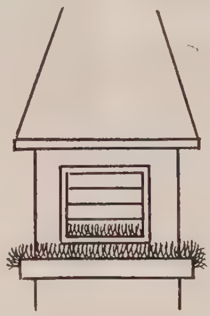
THIS CHURCH PROTECTED WITH NIXALITE HAS NO BIRD NUISANCE

It's for the Birds*

WHILE the facetiousness of the above title may bring a smile, the control of pestiferous birds is no joke. Defacing smears and untidy spatterings ruin the appearance of many a fine church building. Graceful steeples and finely delineated belfries are the particular target for this type of common nuisance. The conditions can now be eliminated thanks to the research and inventiveness of bird control firms.

There are three effective methods in general use now. One of these is the use of sticky chemical substance spread over areas where the birds alight. This method is used by the Burr Chemical Company and the National Bird Control Laboratories. The repellent does not harm the birds. There is no chemical reaction on the building material. It is harmless to humans and each application will eliminate the alighting of birds for over a year.

A second method of control is that perfected by the Nixalite Company. Their device is a bristling porcupine-like construction made of stainless steel wires curved at varying angles, sharpened at the ends and welded to a stainless steel base bar. (See illustration) Nixalite has 120 springy prongs to the running foot. It is installed with clips flush with the outside ledges and projections of a church building. The needles prevent the birds from roosting. Further, they cannot alight or take off within two feet of the prongs because of their wing spread. The installation is permanent and lasts for years. It is harmless to the birds and has the enthusiastic endorsement of many users. The ease with which the base bar can be bent to follow curves and angles makes it easily adaptable to any type of construction ornamentation.



CHURCH STEEPLES

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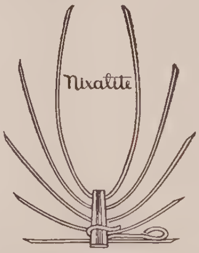

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*If the reader is interested in learning more about any one, or all of the methods here described, drop a line to the editor of "Church Management."

METHODIST FEDERATION TO REORGANIZE

Palos Park, Illinois — A reorganization of the Methodist Federation for Social Action which would liquidate its New York headquarters was authorized at a national membership meeting here.

In place of a national headquarters, the delegates decided to set up four regional offices, each headed by an administrative secretary.

The unofficial Methodist agency, frequently accused of promoting left-wing activities, had been requested by the 1952 Methodist General Conference to terminate its more than 40 years' occupancy of quarters in the Methodist Building in New York. By their action here, the federation's membership complied with that request. It was announced that the New York office would be vacated by mid-summer.

The delegates named the Rev. Jack McMichael of New York, the federation's executive secretary, as head of the California region with responsibility for the agency's editorial work. The three other regional heads are the Rev. Mark Chamberlin of Gresham, Oregon, with responsibility for membership records, and the Rev. I. De Quincy Newman of Sumter, South Carolina, and Dr. Willard Uphaus of New Haven, Connecticut, both to be in charge of field work.—RNS

QUEEN ELIZABETH II TO DEDICATE CHAPEL'S AMERICAN WINDOW

London, England — Queen Elizabeth II will dedicate the new "American Window" in her private chapel, the Chapel of the Savoy just off London's Strand, at a date to be announced soon.

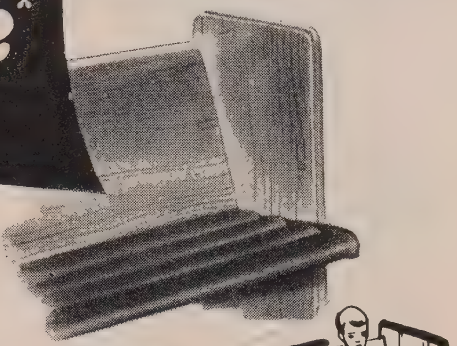
One of four installed in the chapel on May 28 in memory of King George VI, the stained glass window honors the bishop and clergy of New York's Cathedral of St. John the Divine and the Diocese of Washington and its cathedral.

A panel at the bottom of the 14-foot-high window records in the late monarch's own words that the chapel's altar plate was held in safe custody during World War II by the bishop and clergy of the New York cathedral.

The king's tribute, dated October 22, 1946, says: "This altar plate, presented by my family and myself to our Royal Victorian Order, has been held for safe custody during the six years of war by the Bishop and clergy of the Cathedral of St. John the Divine, New York, and has become a fitting symbol of the deep, vital and unbreakable friendship between our country and the United States of America."

Immediately above this panel are the shield and arms of the Cathedral of St. John the Divine while a top center panel shows the altar silver—the alms dish, two altar candlesticks, two standard candlesticks, two vases and a cross.

Flanking this top panel are two others, one depicting the shield and arms of the Diocese of Washington and the other showing the shield and arms of Washington Cathedral. —RNS



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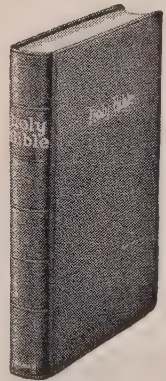

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AND it came to pass in the fourth year of king Dā-rī'us, *that* the word of the LORD came unto Zĕch-a-rī'ah in the fourth *day* of the ninth month, *even* in Chĭs'leū;

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This is the Mulch-Vac Sweeper busy sweeping up paper, popcorn, etc., discarded by the patrons of Pittsburgh's Municipal Airport. Designed for sweeping up leaves, this machine is a lifesaver to the church sexton who has large lawn areas to keep neat. The sweeper is self-propelled, has a six horse-power motor and a three-foot wide pick-up. New Product No. 7533.

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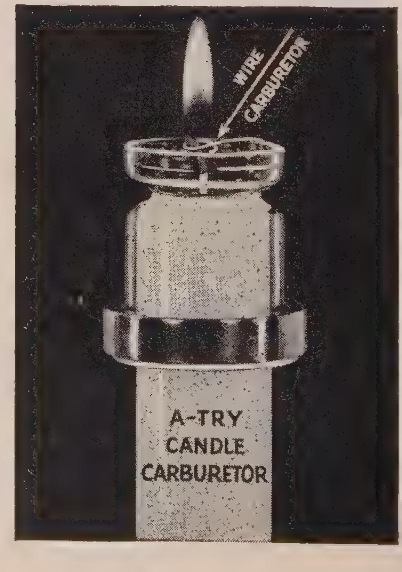

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We have listed those whom we, through business contact, know to be responsible. There are doubtless others who may not have had consideration for this department.

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A complete address for each house listed will be found in the advertisers' index in the last pages of this issue.

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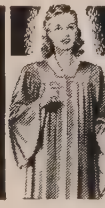

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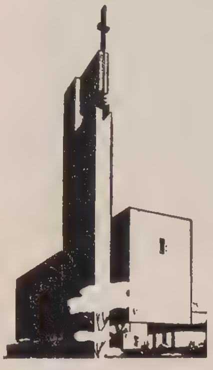

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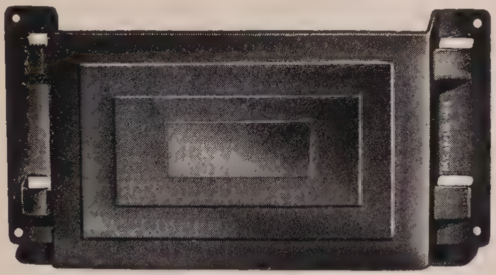

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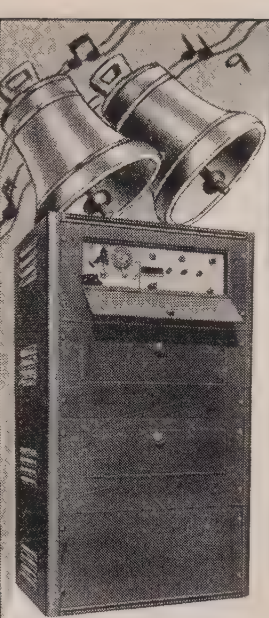

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Questions and Answers

Classrooms

Editor, *Church Management:*

In the *Church Management* for May, 1953, in the opening article we noticed the report of the Bureau of Church Building of the National Council of Churches. In this report we noticed the idea that smaller classes or classrooms should be done away with in favor of assembly rooms, etc. We are planning to build for our church and Sunday school here before long and would like to know the reason for this return to an older system. Could you give us the answer or give us the address of this council?

Ben R. Lawton,
Rivoli, Italy

THE EDITOR REPLIES

The question you raise in your letter is a very interesting one. You ask why churches are deserting the small classrooms and going back to the larger assembly rooms.

For my answer, first of all I am enclosing a tear sheet of "Church Management" which gives you the minutes of the committee meeting where the matter was discussed. I think there are several reasons for this trend, and as yet it is only a trend. One is a matter of esthetics. We reached the conclusion that these small cubbyhole rooms do not look too good.

In the second place, it is a matter of economy. There is a lot of waste in small classrooms and they cannot be adapted for any other purposes except small classes. The high cost of building in our country has definitely made economy essential.

The third reason is the feeling on the part of educators that worship assemblies should be by departments and there is need for a room where the entire department can meet, and under the small classroom plan it seemed impossible to provide such a meeting place for the various departments.

The fourth reason might be that we have become convinced that the older concept that classes must be kept entirely separate is no longer the only rule to be considered. A certain amount of separation is necessary for good instruction. Classes separated by twenty or twenty-five feet seem to function very satisfactorily.

Then there is still another reason, especially in the lower grades. The newer church school techniques provide for several teachers in these grades. The teachers specialize in certain areas of work. For instance, one tells the Bible story, the second has handcraft, the third may have music. Their cooperation is better served in a larger room, provided with tables only for these specialized programs.

I do not think the newer recommendations are foolproof but the reasons given here are all very genuine and real.

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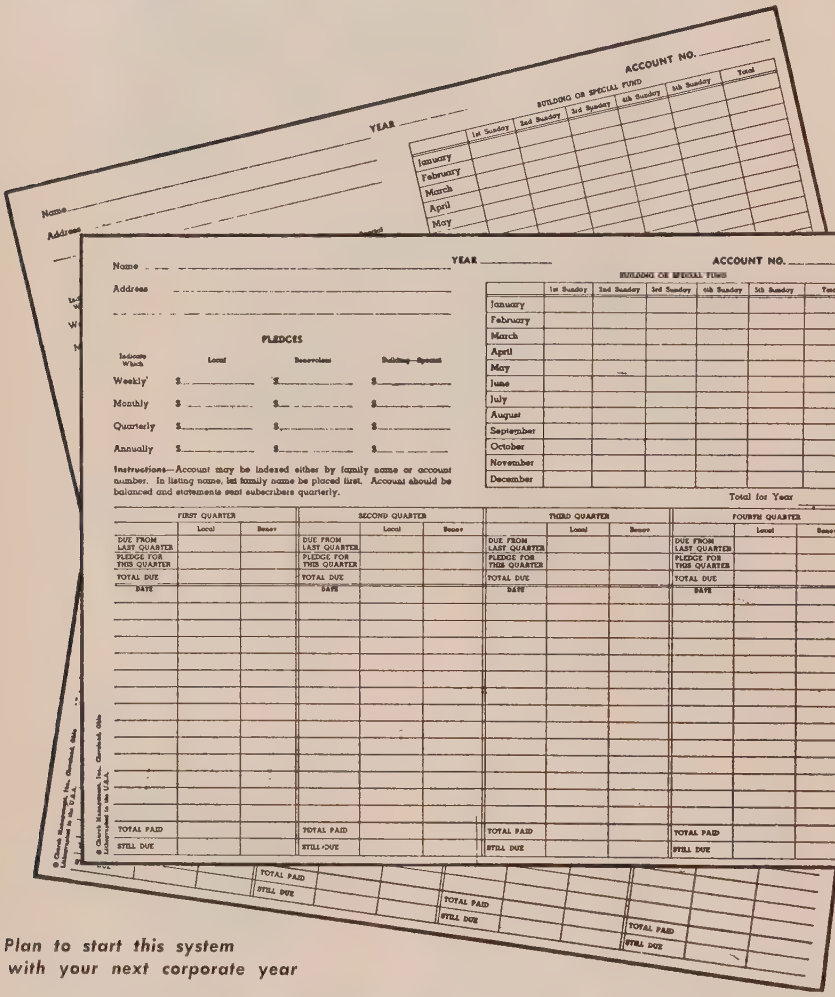

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Basements

Editor, *Church Management:*

Recently in various issues of *Church Management* I have noticed reference made to several new church buildings and the statement made that a number of these new buildings do not plan to include basements (except for heating units, etc.). I believe you also commented upon it in one of your articles. Somewhere in your magazine I have read that one of the reasons for omitting the basement is to effect a savings in the cost of construction.

We are in the beginning stages of erecting an educational unit. When funds were collected some five years ago, an architect made a rough floor plan of a proposed unit. He is no longer in the picture. His plan included a basement and two floors above ground.

I am aware that basement rooms are not ideal for classroom purposes. And I am further aware that three floors above ground would look better next to our church and would be more impressive to the outsider than the present proposal. But my reason for writing is to ask whether you know of definite figures that might indicate the relative cost of a building with and without a basement. We are necessarily going to be concerned with cost. We will want the best possible building without any extravagance. If there has been some study made of the comparative cost of basement over non-basement church construction, I would be happy to have it for presentation at the next meeting of our building committee. We are just now in the process of having detailed working plans made, so would appreciate a reply at your earliest convenience.

Thank you in advance, and thanks for the fine magazine, *Church Management.*

Frederick H. Haag,
Chicago, Illinois

THE EDITOR REPLIES

I appreciate the question in your letter. You are asking for some evidence of economy in building without a basement. I have checked a great many churches in the last few years and I doubt that there is such economy. I believe the economy idea came up when basements were largely dug by hand, but now the huge machines will dig out the soil in a few hours and the economy argument is no longer valid.

I do believe that the church building should be above ground. The reasons are esthetic, visual and ventilation. Many churches still put in a basement of sufficient size to take care of a heating system and put the rest of the building above ground.

Two floors above ground might cost more than a basement and one floor but the gain in the other factors would offset it. Incidentally, I have seen this same question raised regarding houses. I do not believe that the modern houses built above ground cost less per cubic foot than those with basements. Some owners have assured me that is true. So I think you have to make your plans without that particular argument.

William H. Leach

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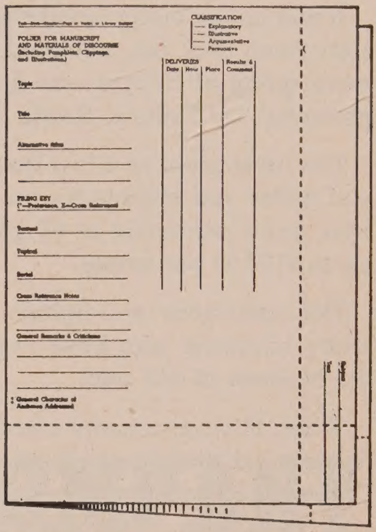
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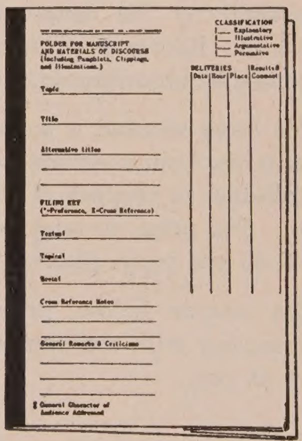
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6. **KNOWN COSTS.** Wells clients know their canvass costs in advance. Our charges are based on flat fees—never upon a percentage of the amount raised. The church which raises twice its insured objective pays no additional fee.

7. **INSURED OBJECTIVE.** No church employing Wells can fail. Should the first canvass fall short of the insured objective, the church remains a Wells client until that amount is realized. Subsequent canvasses conducted under the insured-objective agreement are directed without additional fee.

8. **ENDORSEMENT.** Responsible church leaders throughout the United States and Canada have accorded Wells methods an approval and endorsement unprecedented in the history of church fund-raising.

9. **SIZE.** Wells is currently directing canvasses for 80 churches. The average period of service is six weeks. The world's largest staff of Church Canvass Directors enables Wells to meet the church's requirements as to time of the canvass, and to provide the Director best fitted to a particular church.

10. **CONSULTATION.** Wells advice is available to all churches regardless of their intention or ability to engage in a professionally-directed canvass. This month officers of Wells Organizations will conduct Study & Plan meetings for at least 200 individual churches, entirely at our expense and without obligation on the part of the churches.

The soundest first step in organizing a building fund program or planning an expanded budget canvass is to secure the counsel of Wells Organizations. Denominational and regional lists of our former clients are available upon request. Responsible church leaders are invited to write (or phone collect) the nearest Wells office for either references or consultation.

Behind the Insured Objective

140 members of the Wells Organizations are dedicating their lives exclusively to advising and assisting churches with their fund-raising programs—both building and budget. Currently Wells officers are holding an average of 200 Study & Plan meetings a month with individual church boards and responsible committees, entirely without charge. In the field of professional services, Wells is concluding better than one major church building fund canvass a day, with more than 90% of these churches reaching their insured objectives on schedule. Wells methods are now recognized as the most inexpensive, and spiritually constructive, of all organized fund-raising plans.

W/O **Wells ORGANIZATIONS**
Church Fund-Raising Specialists

CHICAGO, 222 N. Wells St., CEntral 6-0506 • **WASHINGTON, D.C.,** 327 Wyatt Bldg., STerling 3-7333 • **NEW YORK,** Empire State Bldg., OXford 5-1855 • **CLEVELAND,** Terminal Tower, MAin 1-0490 • **OMAHA,** W.O.W. Bldg., JAckson 3100 • **FORT WORTH,** Electric Bldg., FAnnin 9374 • **ATLANTA,** Mortgage Guarantee Bldg., ALpine 2728 • **TORONTO,** 330 Bay St., EMpire 6-5878
SAN FRANCISCO, 41 Sutter St., GArfield 1-0277 • **WINNIPEG,** Somerset Bldg., 93-6493